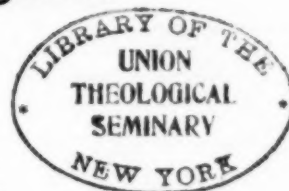


The
**CHRISTIAN
CENTURY**

A Journal of Religion



Saint Peter and I

By Edward A. Steiner

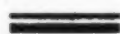


**Fundamentalism, Modernism
and the Church**

An Editorial



Summer Book Number



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CHICAGO, JULY 31, 1924

Number 31

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EDITORIAL

Why Not Wholesale Reordination?

LORD HUGH CECIL of London has made the embarrassing proposal that all the ministers of England accept reordination at the hands of the Orthodox bishops of the east. Rome acknowledges the orders of the eastern church, but not of the church of England. If the goal of a world reunion of Christendom is to be seriously entertained, and the question of ordination is really as important as some of the ecclesiastical leaders have indicated, some such step as this must eventually be taken. What Lord Hugh proposes is that each minister, whether of the church of England or of the nonconformist churches, shall have a conditional ordination, just as in case of doubt there is sometimes a conditional baptism. This proposal will bring the whole question of ordination to a quick test. It will be far more modest for high churchmen in England to propose reordination for everybody than for them to propose it only for their free church brethren. As a matter of fact the question of the reunion of the church goes much deeper than any mere matter of forms and ceremonies with the interpretations attached to these. The acceptance of the ancient creeds offers more difficulty to thoughtful men in the various churches than submitting to a ceremony. But even the credal question is not the most fundamental. At the present moment there is not a large section of the Christian world that actually wants Christian unity. Perhaps a majority in the various denominations would assert that we have all the unity now that we need. This in the face of disasters that have made the church ineffective in the lives of millions of people. The whole Christian world must first see the need for union before

it will even pray for it. It will not long pray for unity before, it will go into conference to secure it on the best terms. In that conference there will emerge no treaty of Versailles, making terms to a defeated group, but rather a great new sense of fellowship and brotherhood.

Christian Union in the Summer Time

THE SUNDAY EVENING SERVICE of the local church becomes impossible in most churches during the summer time. Hard necessity drives the churches of thousands of towns and villages to come together for Sunday evening worship either on the court house lawn or in the various churches of the city in turn. In many of these union services there will be fulsome eulogies of the union method in religious work which will be belied by the methods that will follow in the early fall when each church in the community will seek to attach every person that is religiously inclined to itself. In some cases the sectarian spirit will manifest itself even in the union service, as for instance when ministers take the advice of a certain sectarian paper to preach the Disciples "plea" under such circumstances without fear or favor. Such a journal sees these union services as an "opportunity." But usually the thoughtful layman listens to the various preachers with a bewildering consciousness that there is not enough difference in the various kinds of preaching to make it worth while to keep on with competitive institutions. He will feel, and perhaps say, that what is good for the summer time would be even better all the year around. It is frequently found on a summer evening that more people will attend a single

service than will attend six services. Just why it should be assumed that this is true only in the summer, no one can say. In war time, when coal conservation drove the churches together, it was found that the same thing was true in the winter as well. Church people are very conservative. It takes them a long time to see things which are perfectly obvious to the outsider. But one of these days even elders and deacons and perhaps ministers will discern that there is a lot of lost motion in church work, just to keep alive names and creeds and denominational propaganda which was set loose in the world by our grandfathers. If these grandfathers were to come back to earth with their keen interest in the truth of the gospel and the health of the church, they would doubtless be the first to demand the practice of Christian union all the year around.

Child Labor: First Inning, 1-1

WITH ARKANSAS RATIFYING and Georgia refusing to do so the battle for child labor protection is really under way. The arguments used in the Georgia legislature rung the changes on the old doctrine of states rights, but it was not hard to see the strength of the new factory barons of that state ranged behind the spoken words. In Arkansas, where the grip of the power-loom industrialist is still light, the sacred rights of a state to squeeze the life out of its own children were not so vigorously proclaimed. We repeat, however, what we said when this amendment first passed the national congress. Its final ratification by the states is anything but an assured matter. Not until it has been turned down in a few more states where the interests that make a profit out of child labor are strong will a good many folks wake up to this fact. Just because the measure seems intrinsically good they take it for granted that it is going to pass. At the present moment, in view of the lethargy of many Christian groups, we would say that the chances were against securing the necessary two-thirds majority of the state legislatures. If this fight is lost it will be lost by apathy. If the action in Georgia serves to awaken the churches it will prove a costly victory for the child exploiters.

Mr. Shillito's Story of Copec

MOST THEOLOGICAL SEMINARIES have a chair of what is called "practical theology." Just what practical theology is it might be hard to define; the implication as between the practical kind and other brands is a bit too unkind to be dwelt upon here. At least, most preachers will admit the need of bringing their ministry and message constantly out of the realm of abstraction and applying it ruthlessly to the affairs of contemporary life. The work of the church—this enlarging interest in what has been called the social gospel—bears evidence to this desire for contact with reality. The only problems that beset the preacher when he seeks to make his message thus in the best sense practical are the discovery of what the issues in modern society really are and then the saying of something

at once informed and sensible about them. But either of those problems presents a task that might well appall the keenest student with the largest reservoir of source material at hand. Probably no gathering of post-war days has done more to discover what the problems of modern society are than Copec—that Conference on Politics, Economics and Citizenship which the Christians of England held in Birmingham this spring. Two years of study and discussion preceded those days of mutual exploration, with the result that there went out to all the churches of the world an amazing mass of material known as the Copec Commission Reports. Anyone who will take the time to go through the ten volumes thus prepared will have a grip on the life of this day that will offer sure protection against dullness, ignorance and panic. However, there are few who will feel it possible to devote the time, provided they have the money, to these full reports. For these the Rev. Edward Shillito, The Christian Century's distinguished British correspondent, has done an amazing piece of work in a little book called "Christian Citizenship," just published by Longmans, Green. The before and after of Copec is here vividly related, and the essence of all the thinking that went into the ten main lines of discussion is so expressed that the reader comes to know not only what was concluded, but why it was concluded. Just now we can think of no book that will more quickly make a man competent to discuss the Christian attitude toward fundamental social problems of our age than this one Mr. Shillito has written.

Children of the Parsonage

THE APPEARANCE of the new volume of "Who's Who in America," with its 25,357 biographies of people who, for one reason or another, are considered of sufficient consequence to merit inclusion in such a group, should serve to settle for all time that hoary hoax about the children of ministers. It has been settled many times in the past, but persists in breaking out of the tomb ever and anon. Now Mr. A. N. Marquis, the editor of the volume, with the aid of Prof. Stephen S. Visser of Indiana University, would seem to have the libel anchored under a weight of statistics sufficient to make the obsequies permanent. Special inquiries made among the persons included in the previous volume of Who's Who show that 11.1 per cent of them had clergymen as their fathers! In addition, a considerable proportion reported their fathers to have been a "farmer and preacher," "teacher and preacher," and the like. In other words, as Mr. Marquis points out, in 1870—the census year nearest the birth of most of those in the volume—there were about 40,100 Protestant clergymen in America, including those working part time at that profession. This was about 0.4 per cent of all the men. This means that about 1870 one Protestant clergyman in each fifteen had a child who later found a place in Who's Who. And, in proportion to the population, that clergymen fathered fully 28 times the average number of notables. Many other statistics, as drawn from the same group of facts, have been gathered in the opening pages of the new edition and will repay study. Thus it is shown that 63.67 per cent of those who furnished complete data for the previous edition were graduates of col-

leges or the national military and naval academies. Another 13.69 per cent were non-graduate students. But 8.52 per cent had not had a high school education. And the old idea as to the place of birth of celebrities receives a knock in the statement that 25.9 per cent came from farms; 24.5 from small towns; 24.8 per cent from small cities, and 24.7 from large cities or their immediate suburbs.

Broadcasting Murder Trials

AN INTERESTING EXAMPLE of the paganizing process which is taking place in some portions of the public press is the proposal of one of the Chicago daily papers to broadcast the trial of the two notorious murderers whose performances have already received far too much exploitation in the public prints. It would be difficult to imagine a more unhappy use of a great invention. With all the censorship that could be exercised the influence of such publicity would be depressing and unwelcome beyond any power to describe. The newspaper parade of the details of such crimes is sufficiently corrupting. If to this be added the public education in crime which would be the inevitable result of the broadcasting process, incalculable damage would be done the moral life of the boys and girls who would be morbidly eager to listen in. The attention which these two perverted youths have received at the hands of the press and the public is enough to turn the heads of even less conceited youngsters than they appear to be. If they had not the glamour which money gives, they would have been dropped from the public mind long ago, save as examples of egotism and devilry. The effort to give the last measure of publicity to their examination is one of the proofs that journalism has not yet learned its responsibility to the community to uphold the ideals of civilization as well as to print the news. It is a satisfaction to observe the condemnation that much of the press voices regarding this sinister proposal, and that a majority of those who have expressed opinions on the subject have disapproved heartily of the suggestion. The decision of the paper involved not to carry through its proposal comes, therefore, as a relief and as welcome evidence of the sanity of public opinion. The whole incident, however, should warn those charged with the responsibility of administering our laws against a new danger. No method could possibly serve to lower the dignity of the courts more rapidly than to put their proceedings on the plane of a public entertainment.

Undertaking the Investigation

WE ARE ENCOURAGED by word from one of our friends that the investigation of news sources recently called for in these columns is already under way. According to a quotation from the Oberlin College Alumni Magazine it appears that the committee on international relations of the American Sociological Society, under the chairmanship of Prof. H. A. Miller of Oberlin, has been given the task of making "a thoroughly scientific and objective investigation of the instrumentalities involved in the world-wide gathering and dissemination of current news and opin-

ion of international concern, and of the underlying related problems of the formation, expression and significance of attitudes on international affairs." The enterprise is said to be financed by one of the Rockefeller foundations, and the investigation is planned to run over several years. As we stated in our previous editorial, there is no task connected with the building of world understanding that more needs doing than this. Neither is there one that will prove harder to accomplish. We wish for Prof. Miller and his associates all the luck in the world as they swing into an investigation beside which such as have been conducted in the senate this year appear of small proportions.

Fundamentalism, Modernism and the Church

THE MOST CONSPICUOUS INSTITUTION in the world is the church of Jesus Christ. One does not forget that there are governments, religious orders and educational foundations that antedate the Christian society, and that certain of the ethnic faiths are much older and are strong competitors with Christianity for world supremacy. And yet measured by all the rules, the church today holds the foremost place among the forces that are shaping the destinies of humanity. This is the more surprising because its beginnings were humble, its historic course has been marked by many mistakes, and its present influence is limited by division, indecision and the passionless indifference of much of its membership to its supreme ideals. Yet the church goes from strength to strength. Year by year it expands its borders and deepens its hold upon the loyalty and devotion of its adherents. Set to the exalted ministries of worship, evangelism, education, and social redemption, it moves out into ever wider areas of opportunity and efficiency.

Yet no institution is more variously defined. Nearly every one of the religious bodies which make up the total of Christendom has its own particular formula with which to describe it. In the end most of these definitions fall into two radically divergent groups, and may be classified either as fundamentalist or modernist in their general features. When the items that fall under either classification are given consideration, not all the people in either company would agree in their holdings. But within wide diameters the characteristics of the two divisions may be set down, and their evaluation made.

The fundamentalist believes that the pattern of the church was divine, and that long centuries before it emerged to human view it was set forth in the unerring terms of prophetic assurance. In general the Hebrew nation was specially selected from all the peoples of the world to be the preliminary embodiment of the religious purpose of God, and in that manner became the precursor, symbol and prophecy of the new institution that was to succeed and displace it. From this point of view the Old Testament is a treasury of sacred utterances predictive of the Messiah and the church he was to

establish. In particular the tabernacle, and the later structure the temple were believed to be the structural embodiment of the chief features of the church. One of the favorite devices of evangelism a generation ago was the pictorial description of these honored sanctuaries of the past, with application of their varied features and functions to the later institution. Here the fine suggestions made by the author of the Epistle to the Hebrews were used to their full value, and pressed to their last detail.

The fundamentalist believes that Jesus Christ founded his church in precise manner, time and form. His authority is implicit in the institution. He spoke of it as his church. It was an organic entity, made up of the men and women whom he called about him, and those who responded to the message he inspired. Yet it was more than this. It was a mystic, divine creation, brought from above and beyond, and given visible and substantial character as the embodiment of the ideals of the Lord. Its order and outlines were divinely planned. Its officers were set in their places by the imposition of mightier than human hands. Its ordinances were set forth in language incapable of misinterpretation. From the apostles as the first official representatives of the Master these fixed and unchangeable details have descended to our day, and are as incapable of alteration now as at the first. There would be found wide variation among fundamentalists regarding the relative importance of these manifold expressions of the will of Christ as embodied in the structure and forms of church life. Some would lay chief stress upon the doctrines of the church as it was first established. From this emphasis have come the creeds of the centuries, each attempting to define the original Christian teaching in explicit and final terms. Others would insist that the primitive ordinances, baptism and the holy supper, are the chief items of churchly concern, and that their proper observance is essential to valid Christian testimony. Still others would affirm that the Master's call and commission to his apostles dowered them with a rank and authority which must be imparted through the centuries by successive impositions of priestly hands. But all would insist that in the New Testament the form and functions of the church are as clearly described as was the pattern of the holy house disclosed to Moses on the mount.

In all these conceptions of the church and its history the static element is at once apparent. The church was prophesied in terms of an entity to be set up in the world. The Master organized it with definite features and an unchangeable character. Its faith was a precise body of doctrine "once for all delivered to the saints." Its offices, orders, ordinances and ministries were according to a pattern not to be altered by human hands. It was not thought of as a living organism, expanding and taking on new manifestations in accordance with vital principles within, but set in movement at the first and guided in an ordered direction through the centuries by the power of that divine Leader who is its creator and its governor.

Out of such a conception of the church the tragedies of denominational division have come. Men who hold the static theory of the church are inevitably fastened to a particular and partisan understanding of its nature and work. If the details of Christian doctrine, organization and ritual were determined by Christ once for all, or were from all eternity implicit in the divine purpose, it is unavoidable that convinced and loyal students of the Christian sources should each come to identify the true and perfect church of Christ with his own conception of it. In that area lie partisanship, dogmatism and division. And as long as the static idea of the church persists, so long will these rank growths of the traditional spirit spread and bear fruit.

The modernist on the other hand has a wholly different understanding of the nature and activities of the church of Christ. No one list of its essentials would include all that men of this type regard as reasonable. There is likely to be less community of opinion among modernists than in the ranks of their opponents. But in the central convictions to which they are committed there is a fair degree of unity.

The modernist does not search the pages of the Old Testament for predictions of the church, knowing full well that they are not there. Among the ethical and religious ideals of the Hebrew prophets, ideals that made them the moral leaders of their day and of the ancient world, there was an optimism and an enthusiasm for a better world order which evermore found utterance in glowing words of hope for an imminent age of justice, peace and good-will. Disappointed again and again in their expectations, these men of vision and of faith pictured the coming age of good to their fellow Hebrews, only to be rebuked, scorned, and rejected. But before they passed away they contrived to get their words of confidence and courage set down in lines so glowing and inspiring that in the wreck of most of its writings Israel would not let these messages die, and the best men of those and later times fed their souls on the thrilling utterances of the past. When the Christian movement became a reality, it was inevitable that its adherents, most of whom were Jews by race, should find in these classic scriptures oracles that nourished and inspired their lives, as they had nourished and inspired the mind of the Master. These oracles were not prediction; they were much more; they were the embodiment of dreams and aspirations which, often disappointed, and never realized in the manner of their anticipations, came to such a measure of realization in the high purposes of Jesus and his first interpreters that it was wholly within the facts to call them fulfillments of the divine purpose.

The modernist finds no warrant in the New Testament for the view that Jesus concerned himself to any degree with an organization. He only mentioned the church once, though he spoke constantly of the kingdom of God, something quite different. He uttered no body of doctrines that could by any stretch of imagination be called a creed. The sermon on the mount is so tremendous a declaration of the ideals of the new

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social order in which he was interested that it eludes definition by its very vastness and vitality. He issued no commands, save those simple directions for immediate conduct which rather pointed the way in which he would have men follow him than gave mandates for obedience. He did not call men to a ritual or an order. He called them to himself, to his vision of truth, to his joy in fellowship with God, to his love of humanity, and his passion for its emancipation from selfishness, lust, pride, anger and all that defeats and defaces the divine purpose and image in man. He spoke of himself as the son of man, the friend and brother of the race, the first born of the sons of God. He called all men and women into the fellowship of trust, of holiness and of service. This program he called his way, and by that name his friends came to speak of it. When he thought his ideals were sufficiently comprehended by these friends, he sent them out to tell others of him. He knew that they did not fully realize his majestic purposes for the race, but he trusted them, and though they often made mistakes, and disagreed with one another, they justified his faith in their loyalty and high courage. He trusted them to interpret him, for he had no other way.

The modernist reads with delight and enthusiasm the story of that little experiment at the rebuilding of the world, as it is recorded in the pages of the New Testament. There were not many of the earlier followers of the Galilean who remained faithful to him. The shock of his trial and conviction disillusioned them of their messianic expectations. And the disgrace of his execution left them no hope for his political leadership against Rome, of which they had dreamed so ardently. The story of his reappearance after his death seemed an idle tale. Of all the thousands who had followed him in the days of his popularity only a few hundred waited in the upper room from which went forth the first public message of the new faith. The entire movement was quite informal. The groups of disciples met where they could. Their preaching was the story of Jesus' life and passion. They organized their assemblies after the pattern of the communities where they lived. In Jewish territory the synagogue was the model, with its elders in charge of the services. In Greek lands the guilds with their overseers or superintendents. In other places other models were adopted. So their vocabulary of administration was enriched by words like presbyter, bishop, pastor, deacon, taken from quite secular sources and employments. Neither Jesus nor the disciples appear to have had any plans for church organization. The apostles themselves were not officials; they were witnesses. And the free and plastic spirit of the Christian company was the spirit they derived from him, the example, leader, teacher and savior. In just that way Christianity went out into that Greco-Roman world apparently the weakest of all the forces of the age. But it crept along the highways of the empire, it reached and transformed distant provinces, and in a few generations was the most potent institution in the world.

And thus it has continued from its beginnings to the

present. It has never remained static for an hour. In teaching, forms of worship, organization, ministries, manifestations, it has gone forward to the ends of the earth, ever changing, yet ever the same. For still its call is to the Christ himself. Men change and doctrines change, but "Jesus is the same, yesterday, today and forever." And in that loyalty to the everchanging yet changeless Christ lies its power of adaptation to all the ages and to all mankind. It has taken ideas, symbols, orders, rubrics, adornments, arts and artistries from all the religions and from all the years. Yet it remains unique, vital, transforming, world-embracing, because it has as its center and its Lord the one supreme figure of history, the Man of Nazareth, the Christ of the ages.

Truth by Church Decree

GALILEO WAS TOLD TO RECAT the heretical idea that the earth turns and he did, but, as he observed, that did not keep the earth from turning. The decision of questions of science by church decree still goes on. Catholic and conservative Protestant are not very different in method after all. The southern Presbyterians, at their recently held general assembly, reaffirmed a declaration of 1886 on the subject of evolution. This 1886 decree is an interesting bit of archeology: "The church remains at this time sincerely convinced that the scriptures as truly and authoritatively expounded in our confession of faith and catechisms teach that Adam and Eve were created, body and soul, by immediate acts of almighty power, thereby preserving a perfect race unity, and that Adam's body was directly fashioned by almighty God, without any natural animal parentage of any kind, out of matter previously created from nothing, and that any doctrine at variance therewith is a dangerous error, inasmuch as in the methods of interpreting scripture it must demand, and in the consequences which by fair implication it will involve, it will lead to denial of doctrines fundamental to the faith."

The Baptist fundamentalists have also issued a bull against the evolutionary hypothesis. In their Milwaukee declaration of faith, the one not adopted at Milwaukee by Baptists in general, they say: "We believe in the Genesis account of creation, and (a) that it is to be accepted literally, and not allegorically or figuratively; (b) that man was created directly in God's own image and after his own likeness; (c) that man's creation was not a matter of evolution or evolutionary change of species, or development through interminable periods of time from lower to higher forms; (d) that all animal and vegetable life was made directly, and God's established law was they should bring forth only 'after their kind.'"

Like the church of the middle ages, the churchmen invoke the arm of the civil law in order to make these church decrees effective. The law that was defeated in the Kentucky legislature by one vote read as follows: "If any school, college, university, normal school, training school or any other institution of learning which has been chartered by the commonwealth of Kentucky and which is sustained in whole or in part by the public funds of said commonwealth shall knowingly or willingly teach or permit to be taught Darwin-

ism, atheism, agnosticism or the theory of evolution in so far as it pertains to the origin of man, it shall forfeit its charter and on conviction shall be fined in any sum not to exceed five thousand dollars." This is much such a law as was passed recently by two states in the south.

The World's Fundamental Convention proposes not only to go after all tax-supported schools, but also those under denominational control. They declared at Fort Worth last year: "Wherever denominational church schools do not fall into line with the fundamentalist demands on Bible interpretation and the elimination of the teaching of evolutionary theories, the fundamentalists will organize, finance, and give moral support to Bible schools that will give instruction in the Bible and science in harmony with fundamentalist beliefs."

From any intellectual point of view it is a shame to use up good ink and paper in the discussion of evolution. Whatever evidence there is on the subject of creation is on the evolutionary side. Against this theory is only the dogmatic assumption that a Hebrew poem was intended as literal history. The discussion were not worth any man's time, were it not for the fact that even in the areas of our church life where men believe in evolution, they have not yet come to see the implications of authority religion. It acts just like this on every subject it touches. Either a church council, as in the long ago, or a pope, Catholic or Protestant, issues a decree. From then on submission to authority requires unquestioning obedience.

The method is illustrated in the columns of a conservative journal that just now makes much of its program for Christian unity—a unity which is to come by the whole world going to the office of this paper for biblical interpretations. This journal says: "Its own stipulations stamp the community church as not a church at all as the Bible defines the term, but as an ecclesiastical hybrid, admitting members of any belief and of no belief, and locating the conditions of fellowship in the mind of the candidate for membership rather than in the word of God." Of course, the Bible does not define the church. That is done in creeds and dictionaries. Whenever it is done, the community church qualifies, whether it be under the thirty-nine articles, the Westminster confession or the Augsburg confession. A thing may look like a church, act like a church, but it is not a church because, forsooth, it declines to align itself with the one true denomination! That is the settlement of a religious problem by decree. Where you cannot rest on the creed of a council, you can get equally devastating results from the creed of the dogmatic mind.

Opposed to this is the method of gathering the evidence by the inductive process and letting the facts speak. The method is as old as Aristotle and Bacon. The only new thing about it is to apply it to the sacrosanct realm of religious ideas and religious institutions. Out of psychology and history one gathers the raw material for his religious studies. The religious experience of man is the subject matter. When the facts are all in hand, one lets them speak, just as an Edison or a Burbank would do with his facts. If the hypothesis that fits all the facts is not in accord with the dogma of the religious institution, so much the worse for the dogma. One single obstreperous fact upsets a whole religious dogma or a scientific hypothesis. One might do

more than threaten men with the loss of their positions and with fines to be imposed in courts of law. One might marshal the English navy against facts, but they would still remain facts. It is this seemingly simple thing that fundamentalists do not see.

The Pet Chicken

A Parable of Safed the Sage

I AND KETURAH began our life together in Primitive Simplicity. And I kept a Cow and an Horse and Keturah kept Chickens. And there was one little Chicken that I admired and petted. And she grew to care greatly for me.

And that little Pullet would enter the Kitchen unafraid, and when she found me not there, she would hop upstairs to my Study. And I could hear her as she came hop, hop, hopping up the stairs. And then she would fly up to the back of my Chair, and wait for me to give her some Grains of Corn. And she would lie in my Lap, and cuddle as a Kitten doth cuddle.

And then she would fly to the Window, and spread her wings, and advertise the fact that she was there, and then fly down among the other Chickens, and strut around with her tail on one side.

And she grew so accustomed to carrying her tail that way, as a mark of her ungodly pride, that it grew one-sided. And she gave up roosting with the other chickens on a Perch, and cuddled down alone in a nest.

And her pride changed her very nature. And all the other chickens hated her. And the more they hated her, the more she displayed her pride.

And she was too proud ever to lay an egg, but counted herself worth her keep just for her Beauty. And she was indeed a beautiful chicken at the start, but she grew to be such a Ridiculous Strutter, and carried her Tail in such a Preposterous Fashion, that she was chiefly good to illustrate the Influence of Environment in the Development of Acquired Characteristicks. For she was no earthly use as an Hen. And I verily believe that she had grown so unhenlike that she would not have been good even for to eat. But of this I know not, for I could not eat a Pet.

And she surely was a Pet, and I liked her, for she was beautiful and interesting. But I grew tired of her in time, for Handsome is as Handsome doeth, and she did no blessed thing for which any one could love her.

And finally, she grew so Isolated, and was picked upon so much by the other Fowls, she grew Dejected, and Peaked and Pined, and just Naturally Died.

Now I have known human fowl of that sort, who depend upon their Good Looks, or their Ability to Bluff their way through life; and for a time they appear to have a Strange Success in Putting it Across. But I have known more than one of them, and some were Male and Some were Female, whose Beauty did Consume like the Moth, and whose Good Clothes began to Sag, and there are few sights more pitiable than the man or woman who hath all his Goods or Hers in the Show Window, and that thief, Time, breaketh in and robbeth the Window, and there is No Stock in Reserve.

Saint Peter and I

By Edward A. Steiner

THE COLORS ON MY PALETTE are dry and faded. Here and there a bright spot yields to the vigorous brush, but never a clear tint, for life was always many-hued, the colors dancing madly into one another. Slav, German, Magyar; nationality, script and speech; church and synagogue; crucifix and phylacteries; rabbi and priest; Easter eggs and unleavened bread; Sinai and Calvary; America and humanity. Here is a thumbsketch in these mixed and faded colors. . . .

Christina, our servant, was a devoted Catholic, but as good a Jewess as ever lived. She watched over my prayers so that Jehovah might not be stinted, she prompted me when my memory failed, for she knew all the blessings which needed to be repeated morning and night, from the "Boruch atu Adonai," "Praised be thou, Jehovah!" to the "Amen and Amen." She repeated with me the triumphant avowal of Israel's monotheistic faith: "Hear, O Israel! The Lord thy God is one;" while at the same time counting her beads and saying her "Hail Marys," when she knew me well started on my confession of faith, my face turned toward Jerusalem. Woe unto me if I skipped a blessing (and there were thirty-two, more or less) or failed to repeat thrice the lines which needed to be repeated to be efficacious. She brought me back with a thump, exacting every jot and tittle, no matter how far I thought she had wandered into her Catholic heaven.

She scoured the house for Easter, gathered the polluting leaven and if, as often was the case, Easter and the Passover came at the same time, she colored eggs, wove scourges out of willow twigs, and poured sweet scented water over me. Christina scrubbed and rubbed till the house actually smelled pious, she made the sabbaths a delight by preparing the *shoeth*, the Old Testament equivalent to Boston baked beans, and, on Sundays she would take me with her to the tree-embowered village where her parents lived, and I would hear mass and the squeaking organ tones; but she would always tell me to hold my breath when the acolytes swung the incense, and shielded me with her broad skirts when the priest passed by sprinkling holy water.

Christina was a saint, a beautiful saint, for the boys made eyes at her, followed her on her Sunday walk, carried me on their shoulders to gain her favor, put sprigs of rosemary into my cap, and fought each other tooth and nail for her smiles. The flowers loved her, for they grew for her: fuchsias so large that the branches bent beneath their weight, pinks, full of spicy odors, and she nursed an oleander tree all winter in the kitchen, to give a touch of the tropics to the drab yard when the tree bloomed out of doors in June.

The animals loved her. The goat was annoyingly faithful to her. The geese, which she fattened with

cruel gorgings of corn, never resisted her at feeding time. The chickens for once showed intelligence, following her about the yard and responding to her by the names she had given to them. Alas! she had to lead them all to the slaughter. The black and white kids she had carried in her bosom she saw killed, and had to roast them, weeping bitterly. With less show of affection she carried one of the geese to the *schochet*, to be killed each Friday morning in the autumn. The chickens broke her heart, when they flapped about with severed veins, beating their wings in the dust, their feathers all smeared with blood.

One rooster was her favorite. She called him Florian after a well-known saint, though, as far as I knew, he was conceited, proud, selfish and cruel, after the manner of many males in the chicken yard and out of it. Perhaps she called him that because it was the most sonorous name she knew, and seemed in harmony with his deep mahogany-hued tail, which curved like the sickle of the moon, and was tipped with spotless white. His comb was ultra-fashionable, swagger, hanging in a long flap over one eye. His spurs were like old ivory, his legs were long and sinewy like those of an Hungarian infantry officer and his voice was like the note of a clarinet. He was the first to feed from her hand in the morning, and the last to be shut up in the coop at night, and when the hens were laying, and too useful to be killed and the other roosters were sacrificed, Florian was quite safe and seemed to know it.

Chicken and roosters usually ran for cover when Christina came among them in a sorrowful mood, without the joyful cluck, cluck, with which she called them at feeding time. She never lied to them, pretending to come to feed them, and she never called them pet names when she came with murder in her heart. Christina told a lie to her chickens but once, and that when she came to fetch Florian to be sacrificed for me; for she loved me more even than her pet rooster. This is what led to the great sacrifice.

Anton Berinyi, Martzin and myself, were still boon companions, in spite of the episode with the frog and the fight, when both of them beat me and deserted me in the pany's garden. I forgave easily, and their prejudices were waived when it came to eating purloined goodies out of a Jewish pantry; so we were together in many a prank, such as boys perpetuate when a gang is out "expressing itself." The autumn market came just before the great Jewish holy days. It was the largest market of the year, when the fruits of autumn, the threshings of the harvest, were brought in to be sold. Hucksters, peddlers and market booth keepers displayed the needful things and the pretty and sweet things which the peasants craved. The day before, we watched the great clouds of dust from the horse's hoofs, and all night long we heard the rumbling carts. Before morn-

ing sounds of hammering and sawing reached us, mingled with the bleating of reluctant sheep, the grunting of pigs, the squawking of geese and the beat of heavy-shod boots. Then came the ringing of the church bells, a hasty, short mass, and the market was in full swing.

My mother sacrificed upon the altar of my greed ten pennies, which I spent with my boon companions in buying five ginger cake soldiers, and devouring them, sugar buttons, boots, spurs and all. Anton Berinyi had just as much money as I, and at his expense we ate five wild animals, not easily classified by their shape, but from the appetite they gave us they must have been wolves. We should have bought and eaten lover's hearts with cloying mottoes pasted into their centers. They might have been safer; the soldiers and the wolves within us called for more and more.

I made a pilgrimage home, and begged five more pennies, teasing them out of mother's pocket. Anton went to the gendarmerie post and obtained an equal sum from the sergeant, after which the three of us ate five saddled horses without their riders. Martzin, the peasant lad, had no money and no hope of getting any, so he offered to steal some ginger cakes if we would aid him.

Stealing dill pickles out of mother's pantry, or green apples from a tree, I had regarded as something less than actually breaking the ten commandments, and I never felt guilty all over; but stealing ginger cakes from a market booth—when I contemplated that, I saw the Great Lawgiver shaking his bearded head and pointing his finger at the seventh commandment. I felt that I wouldn't be a common thief for anything, but alas, the flesh was weak and the spirit weaker still. I was told to go to the booth and pretend to buy, while Martzin did the actual purloining. I consented, and whole companies of soldiers and menageries of wild animals, and kings and queens went down into our stomachs, making us greedier with every mouthful.

We had visited half a dozen booths, thus equalizing the losses, when at the seventh booth, Nemesis overtook me. The huge, muscular arm of Panyi Petrovka caught me by the back of my neck, while my companions in crime ran away carrying booty with them. It was not the first beating I ever received. I had older brothers and sisters who exercised their prerogative, but it was done in the bosom of the family. This beating was done on the crowded market place and I was cursed besides, in three languages, Slovak, Magyar and German—a whole battery of curses, from the lips of this trilingual Amazon. Christina came to the rescue, paid the damage, took me home by the garden gate, dried my tears, wiped my nose, and after washing my face presented me rather faultless to my mother, who did not dream that her boy had been publicly chastised as a thief.

The market day passed into history, the clouds of dust were laid, the usual quiet pervaded the streets and Christina kept our secret.

The autumn holy days came, the great holy days

which every Jew remembers though he often retains but fragments of his faith. Solemn days they were, full of long, tedious prayers and fasting, the blowing of the ram's horn and sacrifices for one's sins. Israel's most solemn moments had come to our home. The house was swept and garnished. A bath was imposed upon me by Christina, who scoured me as if to wash away my great sin, which weighed upon her conscience more than upon mine. I could expect no forgiveness, she told me, while the biting soapsuds filled my eyes, nor purgatory after death, a place from which prayers and masses might release one for heaven, for I was a Jew. I had but one chance, and that was the great holy day, now upon us. If I missed forgiveness then, she said, I would, after death, walk over a bridge of stone which would break when I felt most secure, and I should fall down, down, down, into hell. This pageant of my falling into hell Christina forcefully dramatized by pushing me down into the lake of stinging soapsuds, and I felt hopelessly lost.

There was one more chance, however, for her little darling boy, she continued as she lifted me out of the tub, soothed my smarting eyes with cold water, dried me and helped me into clean clothes, ready for the solemn ceremony, the last survival of the ancient animal sacrifice. On the eve of the great holy day, a chicken was offered up. The victim was swung around the head of each individual, prayers were repeated and then the fowl was sent to be slaughtered, to be used at the feast which followed the fast.

Having finished my toilet to her satisfaction, Christina went out among her chickens, and I followed her. She came among them with her friendliest cluck, scattered corn generously, and then opened her hand to her favorite, Florian, who unsuspectingly came to the source of so much goodness. Twice he consumed a generous handful, then she fell upon him, and after a short struggle she emerged the victor. Head down she carried him, his elegant comb trailing in the dust, and for the first and last time seeing the world upside down; so fair a world turned topsy-turvy. When the cock was safely fettered I had my first lesson in the doctrine of the atonement.

Most of what Christina said was too much for my little head and no doubt for her own, but I remember to this day her sobs, as she explained to me that because I stole ginger cakes her favorite rooster had to die. Any ordinary chicken would have done for any ordinary misdemeanor during the year, but for stealing, actually stealing, nothing less would do than this fine cock, with its tail feathers like the crest of the moon, its long pink comb, and its voice like that of a clarinet.

"Was I sorry for my sin, my great and terrible sin?"

She wept copiously, and I wept with her. I promised never to steal again, and she kissed me, then stroked the helpless and guiltless bird.

The great moment came, and before the assembled household, mother, its high priestess, repeated the Hebrew prayers while Christina, who alone could lift the great bird, swung it about my head seven times, as

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she prompted me in the responses, but under her breath I could hear her say, "Holy Mary, intercede for us," and I was not shocked, for I felt all the terrors of hell and knew that I needed all the intercession I could get. Everyone who knew Christina's affection for Florian, was astounded, and those who knew his age, were dismayed as they contemplated him as a part of the feast; but she made no explanation.

Many years after I visited Christina in her embowered village. She had grown to be an old, a very old woman, wrinkled, toothless and worn; but her face was radiant from that inner light which had grown brighter with

the years. She remembered many of the occurrences of my childhood, but she had forgotten that she sacrificed her favorite rooster for my sin—and she had forgotten the sin itself.

I wish I, too, might forget, for whenever my conscience hurts, and, alas, it hurts often, I can feel creeping down my spine the sweep of air from Florian's flapping wings, and I can smell the disagreeable odor of feathers and dust, and hear the last, sad, quavering crow of Christina's beautiful cock. So you see how it happens that St. Peter and I have quite a few things in common.

What a Strike Means to a Church

By Worth M. Tippy

HUNDREDS OF CHURCHES located in towns which are division headquarters of railroads are composed almost entirely of railroad men and their families. These churches went through bitter experiences in the late shopmen's strike. What these experiences were and the religious problems which a strike precipitates are illustrated by incidents which were brought out at Methodist summer schools for ministers last June and July in Fayette, Missouri; Conway, Arkansas, and Denver. They reveal incidents which are painful to relate, but are given as they were told and later verified by pastors, because it is necessary to think in the presence of actual situations. Ninety-eight per cent of the membership of West Park Methodist church south, Moberly, Missouri, were shop-crafts men. Those who did not go on strike were forced out of the church by the intensity of feeling. The pastor spoke for the strikers, but would not use his influence to force non-strikers and their families out of the church. At Fornfelt, Missouri, one of the best women of the church was obliged to give up her Sunday school class because her husband, a foreman, did not go out with the men. At Trenton, Missouri, three strikers, one a former superintendent of the Baptist Sunday school and a teacher at the time, waylaid two replacement men. One of these got away but the other was struck with a club and killed, although his death was unintentional. The three gave themselves up, pleaded guilty, and were given ten-year sentences. Previous to this tragedy, the wife of the former Sunday school superintendent who was involved in the killing, went to her pastor and demanded that a little girl of six, whose father was a replacement man, should be put out of the Sunday school.

A KANSAS CHURCH

At Horton, Kansas, near Topeka, a division point of the Rock Island, the Methodist church, a large and prosperous congregation, was broken up by the strike and for months afterwards had no pastor. Replacement men who were Methodists came in with their families and trouble ensued in the church. When it was discovered that two or three new women who had been at the Sunday morning service were wives of replacement men only three women came out

to a women's missionary society meeting at which provision had been made for thirty-five. One of the new Methodist families chanced to get a house between the homes of striking shop-crafts families of the same church. When the mistress of the household went to hang out her Monday's washing, her neighbors railed at her over the garden fence. She was an expectant mother and under the stress of agitation lost her child. Her physician went to the women, who were his own patients, and protested that they were responsible for the death of the child. At Ridgeway, Colorado, the pastor was sympathetic to the strikers from the Denver and Rio Grande Western shops, but insisted on keeping the church open to all. Some replacement men came in. He was asked to force them out, but refused to do so. He was then asked to leave town, but having been a Texas Ranger he became defiant after a third notice and made it an issue in the town, and was not molested.

THE NORTH ARKANSAS LYNCHING

In a Southern town the Methodist pastor was personally acquainted with the shopmen's official who was hanged to a railroad bridge at Harrison, Arkansas. This man was a Methodist and a Mason, whose duty as an official of the union was to disburse strike benefits to the striking shopmen. Although personally unobjectionable, he was taken out and hanged at night. The leader of the men who did the job was a business man. Committees of ten were organized in towns along the North Arkansas and Missouri railroad whose object was to stop bridge burning and move fruit crops which were perishing. Citizens were called before the committees and asked to sign pledges of one hundred per cent loyalty to the North Arkansas Railroad, the open shop and the program of the committee or leave town. Some who did not were "taken to the woods" and forced to leave. This pastor of the Methodist church, south, refused to sign the statement, arguing with the committee that as a Methodist preacher his duty was to all, and that the families of some of the strikers were his people. He was treated at first with consideration but, without seeking to do so, he became the center of a growing hostility to the work of the committee of ten. Finally, one day when at the court house

he overheard plans to "take him to the woods," and he knew what that meant. He went directly to one of the committee and notified him that the men who came for him should bring extra coffins. He had been a cowboy in his youth, he told them, and could shoot from the saddle. He proposed to go home at once and load his automatic. He was not taken to the woods. Did he do wrong in this? he asked. He held his place until the end of the conference year and then asked to be removed.

At Havelock, Nebraska, the pastor took the side of the strikers, and condemned as traitors those who did not go out. Union men who did not go on strike were forced out of the church by the intensity of the feeling against them. One member, whose daughter was the church pianist, went out but later returned to his job. His daughter was dismissed. The result of the entire situation a year later was that the replacement men were not in the church, those who did not go on strike were forced out of the church, and the strikers lost their positions or went into other occupations. The membership was not able to support the pastor and he was obliged to find work outside the pastorate. At McCook, Nebraska, the pastor followed the opposite policy. He determined to minister to all, and, as far as the strike was concerned, told the men frankly that he was not familiar with the controversy. He urged them to stand together in their effort to get justice. He spoke regularly at the Labor Temple to the strikers, but urged the Christian way as the best method of conducting a strike. An usher of the church who was not on a union job was asked by the men to strike, but refused, saying that he was an old man and that his job did not come under the classification. Striking members refused to attend church while he ushered, and he dropped out but continued to attend church. The church came through the strike in fairly good condition.

WORKING WITH THE STRIKERS

At Salida, Colorado, the pastor of the Methodist church, Rev. Warren L. Botkin, went to the executive committee of the shopmen at the beginning of the strike and asked for a chance to be heard. His request was received coldly because of a general suspicion of the churches. After a two hours' debate in the committee he was given five minutes to speak. This led to questions from the floor and finally to his being on his feet for an hour and a half. He was then elected an honorary member of the committee, its corresponding secretary and later disbursed its relief funds and attended to publicity. For nine Sundays the striking shopmen crowded his church every Sunday night. The membership of the church was made up wholly of railroad men and their families. Once a week entertainment was given in the building, and the men and their families were served refreshments by the Ladies' Aid society.

Mr. Botkin also organized recreation for the idle time of the men, and secured the cooperation of the Lions club in a project to build a spiral drive up a low, conical mountain on the north side of the town across the Arkansas river. This was completed with voluntary labor and is a scenic feature of Salida. During the progress of the strike Mr. Botkin exerted himself to prevent violence, and succeeded. Only once were stones thrown and then through the windows of the house of a non-striking foreman. The next

Sunday Mr. Botkin announced that he would pay for the damage himself if he could find who threw the stones, and if they proved to be strikers. During the strike Mr. Botkin inspired the Boy Scouts who were sons of strikers to treat the sons of replacement men as good sports should. The men lost and a year later a large number of his members were permanently out of positions. He wanted to leave the church for another pastorate because of conditions, but could not in good conscience. Many of the replacement men who came in were Methodists, good mechanics and men of character, but the bitterness was great. His problem became what to do with the relationships between the two groups. Should he insist upon "love your enemies"? Is it possible to create a new brotherhood within a church out of such dissonant elements? That was the task to which he set himself. A year later with little accomplished he was sent to the church at Montrose, Colorado.

QUESTIONS RAISED

It was mentioned earlier that these incidents were told and discussed in classes on the social principles of Jesus at pastors' summer schools in Fayette, Mo.; Conway, Arkansas, and the Iliff School of Theology, Denver, Colorado. The following questions were asked: What should pastors do in such strikes? Should they take sides? Should they join in the ostracism of members of their congregations and their families, who either do not go out or are replacement men? Should pastors insist upon Christ's teaching with regard to love of enemies? Is it desirable that pastors side with the men when congregations are practically made up of strikers, as did Mr. Botkin; and, if so, what should be their policy?

It was the consensus of opinion in the discussion that the church must have a first concern for the rights of the workers and the welfare of their families, and that pastors of congregations made up of strikers should espouse their cause so far as they can conscientiously do so, but that they should keep the mind of Christ themselves and exert their influence for Christian methods in the conduct of a strike. Those who had gone through the fires of the conflict were convinced that the use of Christian methods strengthened rather than weakened the conduct of a strike. There was no difference of opinion that pastors should not become partisans of hatred, vituperation and violence. It was agreed also that pastors should insist upon their right and duty to minister to all their people, and that they should not allow men or families to be driven from the churches. In a strike where the right is clearly with the men, it was agreed that it is wrong for men to accept replacement positions, and that it is legitimate for the pastor to say as much; also to urge upon non-union workers the unfairness of accepting the benefits of labor organization without helping to pay the costs. The necessity of discovering a method of settling such disputes without industrial warfare aroused the deepest interest. It was realized by all the study groups that there is an advanced step to be taken by both labor and capital, which shall make them partners in industry by forms of industrial government, and that collective bargaining is not the final word in labor policy, although absolutely necessary at the present time.

Speaking for myself: to find a workable and Christian

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method of cooperation between employer and employe, and to promote a larger industrial cooperation which shall include the state and the spiritual forces of the nation, as well as employer and employe, seem to me to be the project to which the church should devote itself. The fighting will not and cannot stop until this is done. The fighting spirit, while once necessary, has become the greatest menace of

civilization. A better, a moral and scientific method of righting wrongs and securing progress is being developed. It is the method of research and cooperation. If the church has any distinctive mission in industry, one phase of it is to persuade men to use scientific methods and to work together for social progress. There will be plenty of others to inflame class hatreds and lead the fighting.

British Table Talk

London, July 6, 1924.

AS FAR AS I can gather, there has been serious friction this week between the French and British chancelleries—a friction now happily lessened—but no one would imagine that anything has happened except at Wimbledon. The lawn tennis championship has been the first lead in news this week. First, Mlle.

A Week of Athletics
Suzanne Lenglen had to withdraw, much to her sorrow and also of all good sportsmen who had come to recognize her genius and fine spirit. Today, we learn that the English favorite, Miss McKane, after a hard struggle, has beaten Miss Wills, the splendid player from America. So, though there may be unrest in the world, and a builders' strike is beginning, we are one up in tennis, and we beat the South Africans at cricket! Even the keenest player of games, accustomed to knocking balls about in many varied ways, must feel a little uncomfortable at the feverish interest taken in sports. We are decidedly overdoing it. That is why it is well to be reminded that there is another and a more important world in which the athlete himself lives. Eric Liddell, our great runner, has reminded the public of this fact in a dramatic fashion by his refusal to run on Sundays in the Olympic sports. He has withdrawn from the 100 metres race for this reason. He will run for us in the 220 and the 440, but not in the sprint. Liddell is a very keen, outspoken Christian man, who often gives addresses at meetings to young people—and whether people agree with him or call him a Puritan, they must respect his loyalty to conviction.

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Statesmen and Dr. Clifford

Last night both Mr. Asquith and Mr. Lloyd-George paid eloquent tribute to the memory of Dr. Clifford. These speeches were broadcasted so that hundreds of thousands would hear what the great statesmen have to say of that brave fighter for every good cause. But he must have been an uncomfortable ally at times for statesmen. What for example must Mr. Asquith have thought of him during the days of the Boer war, when Clifford consistently refused to take the popular side? And Mr. Lloyd-George, who was Clifford's friend for thirty years, must have heard some plain language from him at times. But the spirit of the man was such that all who knew him, trusted his integrity; and there is something in the human heart that respects and reverences integrity. Prophets, it is true, have to grow old or die before they are understood, but in the end the voice of mankind pronounces justly upon character.

* * *

Mallory

Mallory and Irvine were the two climbers who did not return from the attack upon Mount Everest. Irvine was a younger man of great promise but with his life still to be shaped. Mallory was one of those rare and knightly spirits, whose memory shines with an unearthly radiance. Like many a man claimed during the war, he seemed destined for some noble service. Of him the Master of Christ's, who knew him well in Cambridge, writes in Country Life words which deserve to be remembered: "The great outside world knows Leigh-Mallory as one of the most scientific, most skilled and most intrepid of alpine climbers. His courage and his caution were equally great. He was a fine leader of men, and

his unconquerable sincerity and serenity placed him very high among all who had led expeditions involving constant danger. He belonged in Cambridge to a small group of climbers, among whom may, perhaps, be mentioned I. A. Richards of Magdalene, Claude Elliott of Jesus, and R. Pye of Trinity. Mallory was a few years senior to these, who all took their degrees about 1908 or 1909. Mallory was a singularly handsome young fellow with a really wonderful face, which, together with his well knit athletic figure, gave him an outward charm which was only equalled by the charm of his mind and of his spirit. He was always very popular with all who knew him and he had a very wide circle of acquaintances. Recently he had become heir to an estate at Moberley in the north of England, and he had, in many ways, the world at his feet. But only those who were really intimate with him knew another, and a more spiritual, side of his character. He was very introspective, and lived apart in a world of ideals, and those ideals were of the highest. He was deeply serious in his outlook and he took little interest in trivial matters, so that if the conversation, which forms so large a part of an undergraduate's education, wandered away, as it must do in time, from the high plane he used to set, he invariably tried to draw it back to the level from which it had fallen. He was essentially honest in thought and in deed and at times outspoken—so outspoken, in fact, that a momentary irritation was sometimes produced; but that invariably passed away and was immediately forgotten. One could not help feeling when one heard of his death among the snows and storms of the unconquered mountain that

Heav'n lifts her everlasting portals high
And bids the pure in heart behold their God."

* * *

The Reserved Sacrament

Last week there were prolonged discussions of the reserved sacrament in the house of clergy of the church assembly. The reservation was allowed for the communion of the sick and others unable to be present at the celebration in church. It is not, however, upon this usage that the real difference between the schools of churchmen, evangelical and Catholic, is to be found. It is when it is proposed in the service of benediction or in other ways to practise adoration of the consecrated bread and wine, that the evangelicals resist the proposal, as they are bound to resist it with all their might. The dean of Bristol and others made that clear. To those who are outside the church of England it looks sometimes as if the Catholic party wished to introduce the adoration of the blessed sacrament under cover of a provision made for the sick. It would be much simpler if in such matters both sides made it quite plain what they wished to introduce or to retain. Again there must be many whose sympathy for much in Catholicism is real and sincere, who nevertheless can not justify adoration of the consecrated elements except on the ground of a belief in transubstantiation. Is it meant to make that a doctrine permitted to an Anglican? Such questions are being debated; but whither they will lead no one can tell. This week the full assembly of the church will meet and will deal with measures to constitute two new bishoprics, Shrewsbury and Leicester, and will deliberate upon large schemes of finance.

July and Its Many Assemblies

America is responsible for the difference between summer as we know it, and summer as our fathers in the faith knew it. They regarded summer as a season of respite from meetings and committees, and woe to the man who kept them from the mountains or the seas. Some offices in London were virtually closed for August. Now all is changed. There is Swanwick, and Swanwick is occupied by summer schools continuously till the late autumn; and there are other places. Hugh Leigh Jordan's and numberless improvised homes for those who wish to think and pray together. Some lament the change, and wish that Chautauqua and Northfield had never spread their influence over our land; but most of us rejoice. Though it means a longer working term for the few

it brings inspiration to a great company, and in the summer schools the secret of the life is often captured or recaptured. The Wesleyan Methodists will soon begin their annual conference. Throughout July at Swanwick the Student Movement will hold its three conferences. And on the closing days of the month the True Church Fellowship is to consider "The Free Churches and the Kingdom of God," and will endeavor to hear the challenge of Copec, to which it had much to contribute. Its first theme is: "The Gospel of the Kingdom of God—The social content of Christ's message not a superadded burden of duty but an essential part of the good news of man's salvation, and a foundation element in the idea of the church."

EDWARD SHILLITO.

Books of the Summer Season

Metaphysics and Human Nature

APOLOGETICS THAT, like W. Tudor Jones' *METAPHYSICS OF LIFE AND DEATH* (George H. Doran, New York, \$1.25) are written to show that the "trend of modern science and philosophy is in the direction of religion in general and of the Christian religion in particular," usually assume either that Christianity is constituted by its ancient documents and historic creeds—in which event nothing but sheer prejudice can make out the case—or that whatever ethical philosophy the writer himself has arrived at is properly labeled Christianity—in which event the case is puerile when made out. The present apologist, however, further distinguishes himself by not making up his mind what he means by the term Christianity—a third procedure indeed by which fuzzy-mindedness is brazenly conducted to whatever goal desire sets up. Let the pretentious title mislead no one. Properly simplified the argument runs: I deeply desire a God and an immortality in which to enjoy him. Therefore, God exists, immortality is a fact, and I shall get both. Neither modern science nor philosophy is necessary to the cogency of such an argument; but to parade their terminology, even as to entitle the attempt "metaphysics," gives relief from the utter simplicity of the logic invoked. Even a ten-cent magician can pull out of a hat what he put into it; but no magic of great names or pretentious disciplines is worth a penny to the grown mind as proof that merely to want something in such a world as this is adequate guarantee that it exists and is available. If there be doubters who think this too hard a saying, let them try this wish-logic as a means of acquiring personal wealth, of recovering health, or of securing an amendment to the federal Constitution. Rather than defame science and distort philosophy, let such apologists flee to poetry, for it long ago assured them that "heaven alone is given away, 'tis only God may be had for the asking."

IN RECREATING HUMAN NATURE (Alfred A. Knopf, \$3.50) Charles W. Hayward has condemned "the whole basis of human ideals and activities as wrong and evil, the whole 'viewpoint' of life as degraded, immoral and criminal"; shown the way to set the next generation on the road to super-manhood, which is humanity's natural end; and made some melodramatic appeals to different people of influence and wealth to come to the aid of his gospel. He says that he has christened his new science "Psycho-synthesis" and that its principal laws are "absolute truth, inviolable fair play and good humor." All nobility and all evil are dependent upon individual psychologies. These individual psychologies obtain their quantity from heredity and their quality from environment. Somewhat slighting heredity, Mr. Hayward places his chief emphasis upon the improvement of the young from birth through the school years. He gives some very interesting suggestions, mostly of the uplift type, on the nursery, the nurse, the schools, moral instruction during

adolescence, etc. He flays the majority of our present institutions. For instance one of his chapters is headed, "The Appalling Danger of the Press." One is often made to feel that it was quite unnecessary for Mr. Hayward to say two things: first, that he is not a technical psychologist and, second, that he has a right to speak his mind. Every man has a right to publish his pet philosophy or psychology, even in a world that is filled with books and books. All the foregoing does not, however, deny that this particular book is both readable and suggestive—that is, if one survives the first four sections.

T. V. SMITH.

Sociological Method and Theory

IN THIS VALUABLE CONTRIBUTION to the methodology of social science, *SOCIAL DISCOVERY* (Republic Publishing Co., \$1.00), Professor E. C. Lindeman devotes the first hundred pages to an excellent summary critique of the historical analogical and statistical methods of research. A postscript summarizes their contributions. The author then offers "a proposed step toward the improvement of methods of social discovery." Taking the organized group as the unit of sociological study, he advocates the observation of group conflict as the key to group behavior. Such observation must be carried on both inside and outside the group since the group's idea of what it is doing is a real part of its activity. A chapter is given over to the problem of terminology, now so acute in the social sciences, and the solution is found in constantly referring symbolic terms to the persons, activities or modes of control for which they stand. The book includes significant chapters on leaders and experts, group representation and the use of facts in discussion and in propaganda. The material on customary modes of response is not exceptional. Professor Lindeman has written carefully, as the subject demanded, but the reader feels throughout the book the simplicity of language and lucidity of style that are born of close touch with human problems. Perhaps this is emphasized by the running commentary which the book presents on the Farmers' Cooperative Association as illustrative material. The author has swung away from the psychological viewpoint typified in Allport and Ginsberg, and reacts rather too strongly in favor of the organized group, with the result that due recognition is not given to the marginal members as the battleground of inter-group conflict (see chapter IX) and the laboratory for testing the measure of the conflict through their individual reactions. When reference is made to psycho-physical terms such as habit and stimulation, the book is not so reliable (see pp. 238, 279). One also wonders what is to be done with what LeBon called the anonymous crowd (street crowd, theatre audience, social reception), when the author restricts the term "group" to "those relations between individuals which are both recognized and

functional and therefore organized." Students who have read Park and Burgess's "Introduction to the Science of Sociology" will find in this text much that has been implied there as to method. The publishers are to be commended for this venture in publishing a paper-bound edition at a low cost. Let us hope it presages a reduction in the cost of technical literature. Why should a student spend half of his scanty book-money on bindings?

Professor Albert G. A. Balz, in collaboration with William S. A. Pott, has produced in *THE BASIS OF SOCIAL THEORY* (Knopf) a book which constitutes a striking antithesis to that of Professor Lindeman (*Social Discovery*), published simultaneously. The main contention of the work is that the basis of social theory is a scientific social psychology, giving "the means of controlling the forces of life and mind on a scale comparable to that mastery of nature supplied by the sciences of nature." The reader will find here a careful definition of the field of social psychology, which the authors conclude is human activity as per se group phenomena. There is no psychology but social psychology. Accordingly much space is given to a thorough treatment of the original nature of man. Here a valuable distinction is offered between reflexes, instinctive tendencies and capacities. Reflexes are "concerned with a portion of the bodily apparatus and its operation rather than with the operation of the body as a whole." Instinctive tendencies are "responses adapted to more general features or to recurrent types of situations of wide import for life activities." "They are more complex processes and are apt to involve a wider system of musculature." Capacities are "conditions permitting the carrying out of instinctive impulses in ways in which they could not be carried out in the absence of such capacities." This vagueness is attributed by Professor Balz to the imperfect state of physiological research in this field. One feels the heaviness of a text devoid of concrete examples (as seems inevitable in the approach of a philosopher to this field), and the last chapter hardly connects up the excellent detailed findings of "social" psychology with the more concrete problems of social control, except in its general appeal for intelligent control of human behavior in the interests of progress.

STUDIES IN THE CHRISTIAN GOSPEL FOR SOCIETY, by H. A. Mess (Doran, \$2.00), deals with the outstanding social problems of the day with a rare combination of keen scholarly insight and tremendous confidence in the historic faith of Christianity. The approach is analytical of motives—and in this sense psychological—so that the social challenge and individual religious life are brought together. Throughout the book there runs a philosophical strand that finds a rationale of social reform in a sustaining God who accomplishes progress in society and offers immortality to the unrealized personality. The style is clear and interesting, and the appendix on capitalism offers a splendid summary of the case pro and contra. The background of the book is English, but the problems and the direct pleadings of the writer are pertinent to American life.

EDWIN E. AUBREY.

The Quintessence of Victorianism

THACKERAY AND HIS DAUGHTER: The Letters and Journals of Anne Thackeray Ritchie with Many Letters of William Makepeace Thackeray, selected and edited by Hester Thackeray Ritchie. (Harper.)

IFIRST READ THIS BOOK in a Pullman and men across the aisle were discussing what varieties of automobiles might be regarded as a good collection. I thought of it, a little while afterward, when in the peace and beauty of the St. Lawrence, five or six well-groomed business men put their heads together, lowered their voices, shut their eyes from the river, and discussed the standing of certain banks. And what I thought was that the ability to read this book with some measure of appreciation was greater riches than those treasures of Egypt. The book is a kind of measuring rod in an angel's hand held out over our lives. It has many more beauties than I can mention in a

brief appreciation. But there are three—the tender portrait of Thackeray, the growth of the soul of his daughter, sloughing off artificiality and moulded by her reverence, and countless snapshots of the greatest Victorians by a masterly photographer.

Here is the embodiment of Victorianism, William M. Thackeray, and we see that it is good. We see him leaving the French theatre after the second act because it was too wicked; we see him finishing *The Newcomes* "with a very sad heart" and bowing his head in prayer; we glance over his shoulder at the letter he wrote his mother at the death of his little child, "Sometimes I fancy that at the judgment time the little one would come out and put away the sword of the angry angel." And we do not wonder that Thackeray's daughter wrote Tennyson's son, "Neither the awful truth from science nor the melodies and raptures and roses of Swinburne, nor the vivisections of Fortnightly Reviews need put away the clear clanging of King Arthur's sword or Colonel Newcome's old cavalry sabre, and those exaliburs I thank God our fathers have always held."

And after Thackeray has passed from the scene, the daughter lets the light fall, in short clauses in her diary or intimate letters, on personalities that have charmed the best of us. Here, for example, we see the pre-Raphaelite, Millais, shaking his fist at Raphael's Madonna; here we learn from DeLesseppe himself that the Suez Canal was first suggested to him by Sarah Bernhardt; here Renan, "a very fat ill-bound grammar and dictionary all put up together," declares that nobody ever persecuted to prove a thing like a problem of Euclid but only to prove a thing that was unprovable such as religion or dogma; here is Darwin just before his sudden death telling Miss Thackeray of the little tortoises without compass or experience sailing straight by the nearest way to Algiers; here is "Stevenson lunching with us, tossing back his hair"; here Carlyle, Tennyson and Fitzgerald discuss immortality together; here is George Eliot, who rather frequently appears, saying to Lady Burne-Jones, the reticent, "Say I love you to those you love. The Eternal Silence is long enough to be silent in"; here at one of his lunches, Browning says, "I can see that all is light for me. I can't answer for anyone else—and that is all one can say;" and here, calling on Carlyle, she hears him declare, "A cheese-mite might as well attempt to understand a cow and the great universe of grass beyond it, as we human mites might expect to understand our making and our Maker's secrets."

For those who see in life a beauty that is lacking in automobiles and banks and who wish to draw a dividend on a differently invested capital, I heartily recommend this fascinating book.

A. W. VERNON.

Judaism and Christianity

A RELIGION OF TRUTH, JUSTICE AND PEACE, by Dr. Isidor Singer, is a practical evangel, addressed to the Jew first and also to the Christian, that they may realize together in reconstructive social devotion, the religion of the Hebrew prophets, ancient and modern, from Amos to contemporary Jewish servants of humanity. In this glorious company, whose several contributions are clearly summarized, the most prominent place is given to Jesus of Nazareth. He is interpreted, not as intending a new religion, centering in himself, but as the purely Jewish fulfillment of the religion in which he was born, and whose essential and universal spirituality he realized. The alliance of this prophetic Judaism, emancipated, not from its significant observances, but from restrictive nonessentials, is offered to that form of Christianity which stresses its own social nature. The alliance, the author pleads, is necessary for disciples of Jesus, since the religion which he taught lost much of his Semitic consciousness, which is the highest type of spirituality, in its transference from the Semitic to the Roman-Hellenic world; and the present development of Judaism in its spiritual humanitarian leaders is peculiarly adequate to restore this consciousness. The alliance is urged as most timely, because this prophetic Judaism, which recoils from traditional Christian theologies and from individualistic conceptions of

salvation, is enthusiastic for the present and increasing emphasis upon Jesus' social gospel.

It is an addition to the author's expressed thought, to say that the Christian in turn may offer to the Jew that personal experience of God in Christ which energizes truth, justice and peace. This would not be an addition to the author's heart and life, where Christ rules. The alliance, urged as indispensable to the world's restoration and spiritual progress, takes little account of external relations between church and synagogue, but is absorbed in practical humanitarian co-operations, in the unity of the Spirit. In men like Dr. Singer, of either religious inheritance, Judaism and Christianity "meet at their summits." It is not necessary to debate which of these two names is to be given to this spiritual consummation, for the true Jew and the true Christian agree that it is the religion of Jesus.

CHARLES HENRY DICKINSON.

Wilsonography

Robert E. Annin: *Woodrow Wilson: a Character Sketch*. Dodd, Mead & Co. 1924.

Josephus Daniels: *The Life of Woodrow Wilson*. The John C. Winston Co. 1924.

David Lawrence: *The True Story of Woodrow Wilson*. George H. Doran Co. 1924.

LET THE OBVIOUS be said at the outset. No one of these three books is the definitive life of Woodrow Wilson. They are valuable chiefly for the raw material they contain. Therefore, Secretary Daniels' life is the least valuable of the three: it presents a well proportioned outline of already known facts. For one who had never heard of Woodrow Wilson this might be the book to read. It is strangely objective. We learn nothing of the secrets of cabinet meetings, though the chapter on "Cabinet Making and Breaking" is a lucid account of its subject and throws light on the choice of Secretary Baker for the department of war. We learn nothing of the activities of the navy; Mr. Tumulty's claim that Mr. Wilson was the originator of the North Sea barrage against German submarines is barely mentioned. Mr. Wilson's Mexican policy and his insistence on neutrality are clearly set forth, but the only manifestly new material comes from two Princeton classmates: one describes sympathetically Mr. Wilson's last illness; through a letter to the other is disclosed a rather casual attempt on the part of Mr. Wilson, while teaching at Bryn Mawr, to establish a kind of intellectual junta which should form "new political sentiment" in the country. Mr. Daniels certainly betrays no confidences; instead he burns incense. Each of his chapters ends in an incense candle, usually five or six words long set up in an independent paragraph for a candlestick.

Mr. Annin's book is the most skillfully written of the three, and comes nearer to an interpretation. It frankly claims to penetrate below the surface by entitling itself "a character sketch" rather than a life. It is not as hurriedly put together as the other volumes. It was in the publisher's hands before Mr. Wilson's death, and only accidentally shares the interest aroused thereby. Mr. Annin, introduced into a world unaware of his existence by Professor Sloane of Columbia University, is a good representative of the aristocratic Princetonians whom Mr. Wilson found himself forced to attack when he was president of the university. Much of what seems to be completely new material had a local circulation in a pamphlet intended for Princeton alumni consumption. There are occasional additional important sentences, the truth of which is called into question by at least one of those directly concerned. Mr. Wilson appears in a most unenviable light in his dealings with Mr. Proctor and Dean West in the famous Princeton controversy and will so remain, unless some of his friends on the board of trustees emerge from the silence which this volume has pierced. The author is apparently oblivious of the motives which inspired Mr. Wilson either during his presidency of Princeton or of the

United States. He carries him through his entire career but the climax which he reaches is neither the world war nor the fight for the covenant but the questions of veracity between Mr. Wilson and Mr. Harvey and between Mr. Wilson and Senator Spencer. Throughout the book Mr. Wilson is pictured alike in friendship, in education and in politics as a man who began to build and was unable to finish. Indeed at times he is represented as mistaking the beginning for the finish, a first step for a final one.

The personalities of the three authors are curious adumbrated by their climaxes. With Secretary Daniels the last note, quite properly, is religious. The place of honor in Mr. Wilson's writings is accorded to "When a Man Comes to Himself." With Mr. Annin it is the question of verbal veracity in personal relations. With Mr. Lawrence it is—apart from a retrospective chapter—the matter of Mr. Wilson's relation to the press. Mr. Lawrence is himself a reporter, but a reporter who was a pupil and admirer of Mr. Wilson at Princeton and who was assigned to duties which kept him close to the President during the outstanding years of his life. Mr. Lawrence has a keen eye for the graphic and revealing. He is a kind of cross between Plutarch and, say, William James. The book is unfortunately hurriedly prepared. I have noted at least thirteen misprints. Deeds and motives are jumbled together. It is as though one were reading Mr. Lawrence's Washington dispatches for the New York Evening Post. Yet beyond all doubt this book is the most valuable of the three. It is packed with illuminating material, some of which is printed for the first time and much of which has been unobtainable. Mr. Wilson's faults are by no means overlooked, but they are properly regarded as excrescences upon the deep vitality of his virtue. There is perhaps too little attempt to connect the speeches and deeds of Mr. Wilson with the crusades and attacks of his opponents. Yet one has the impression of an uncanny revelation of the real Mr. Wilson in this unstudied obliviousness of the doings of other people. It may be that Mr. Lawrence will one day write the character sketch Mr. Annin has essayed or at least a better rounded life than this, but the book, as it is, cannot be overlooked by any student of this prophetic personality. I can do no better service than merely to mention the striking material which Mr. Lawrence has added to the general store. We have proofs given us that Mr. Wilson retired from Princeton voluntarily; that a group of quite unpolitical citizens engineered his campaign for the presidential nomination; that Mr. House quieted the apprehension of the leading bankers of New York after Mr. Wilson's first election; that a newspaper reporter first suggested that the President appear in person before congress; that the repeal of the Panama Canal Act was not unconnected with Japanese-American relations; that Carranza was recognized to avert German machinations; that Secretary Bryan would have sent Ambassador Gerard a conciliatory message regarding the Lusitania with Mr. Wilson's approval had it not been for the watchfulness of Mr. Lansing; that Mr. Wilson was dissuaded from transmitting peace proposals to the powers in 1916 because it might have been interpreted as a maneuver for his reelection; that he made a close study of rifles for the American army; that a French official suggested to Mr. Wilson that America should pay its proportion of the cost of the war even during its neutrality; that the note to Austria on the embargo of arms was written altogether by Mr. Lansing and Mr. Woolsey; that Mr. Wilson twice talked of resigning the presidency and that he declared that he wished Germany would clean up France after the latter's occupation of the Ruhr. It is hinted strongly, also that the separation of Mr. Wilson from both Mr. House and Mr. Tumulty is to be laid at Mrs. Wilson's door. The opinion is advanced without explicit proof that, had it not been for Mr. Wilson's breakdown, the Lodge reservations would have been accepted as a last resource by the President. Surely such facts as these and such well supported contentions from a man close to Mr. Wilson, who always reserved the independence of his judgment, indicate that Mr. Lawrence has written a source-book. For a clear understanding of Mr. Wilson's personality, none of these books can rank with the penetrating sketch of Professor Dodd

or with the extraordinary disclosures of Mr. Tumulty; two of them, however, can scarcely be classed as ephemeral.

A. W. VERNON.

Poetry and Music

AFTER READING A DOZEN of Mary Caroline Davies' lyrics of the plains, of the trail, of silent mirror lakes and pines whipped by the wind, of the pack train and the flivver caravan, in *THE SKYLINE TRAIL, A BOOK OF WESTERN VERSE* (Bobbs, Merrill, \$2.00) we planned to say of them that their spirit is willing but their flesh is weak; that the author had sensed more poetry in the western air than she had been able to get into her verses. And this would be partly a compliment, for if a poet's reach does not exceed his grasp it is because his reach is too short, and if one writes a poem on, say, the Grand Canyon, and puts into it everything he feels, he does not feel enough. We read on—a dozen more—all of them. The form is pretty good, after all; the flesh grows stronger; all of them together are better than any one of them, and in those which we first thought were inadequately expressed we decided that the author meant to fling at us a chunk of the west as a piece of raw material for our own poetic imaginations to work on. "There," she says, "what can you make out of that?" Anyway, if Miss Davies pictures herself as truly as she does her subjects, she can have a plate in our chuck-box and a place at our campfire the next time we break from the reservation and hit the high trail. Et nos in Arcadia viximus.

The life drama of St. Francis of Assisi is portrayed in *THE LITTLE POOR MAN* (Dutton, \$2.00) by Harry Lee. It won the five hundred dollar prize offered by the Poetry Society. There are some beautiful lines in it, but enough weak passages to deprive it of the quality of sustained excellence. The most notable defect seems to be the absence of any religious motive, or indeed of any adequate motive of any kind, to account for the great change of Francis from a hilarious reveller to an ascetic and hermit. And the revels of the first act, considered as revels, are not altogether convincing. They are such as any ordinary sane person would willingly leave for a hermitage. But we cannot much blame the author for that. Revels are always rather stupid to those on-lookers who are not revelling.

Albert A. Stanley's *GREEK THEMES IN MODERN MUSICAL SETTINGS* (Macmillan) Vol. 15 of the University of Michigan Humanistic Series, presents a brief but scholarly introduction to the subject of Greek music, a very full and adequate consideration of the problems involved in the arrangement of Greek music for modern hearers and in the presentation of Greek plays with musical setting, and complete musical scores, orchestral in some cases, for the *Alceste* and the *Iphigenia* of Euripides, for the incidental music to Percy Mackaye's "Sappho and Phaon," and certain briefer numbers. It is possible to be too pedantically precise in this matter of Greek music. An exact reproduction of any extended passage of Greek music is impossible. If it were possible, it would probably not be very interesting to us. Even the music of Orpheus would sound monotonous to our modern ears,—not so much because our perceptions have been dulled by the jangle of jazz, as because we have been accustomed to a range much wider than the single octave to which ancient melody was confined, to a tonal complexity involving chromatics and modulations from one key to another, and above all to harmony. The problem of the practical composer who is interested in the Greek musical tradition, is not merely one of archeological research and restoration, but of creating in modern form and in modern scales and keys, harmonized music which will suggest the spirit of the Greek modes and will make upon the modern hearer something of the same impression that the unison singing and purely melodic playing made upon those who first heard the performances of the choruses in Sophocles and Euripides. The musical material presented in this volume is of great interest. The composer's work has been done with both good musical taste and adequate historical knowledge. If anyone were to object that this is not Greek music he would be the first to admit it. It is modern music, based upon Greek themes and, while written in modern keys, is suggestive of the Greek modes.

Fiction

MR. MENCKEN THINKS that Miss Suckow, whose first novel, *COUNTRY PEOPLE* (Knopf, \$2.00 net) has just been published is "the most promising young writer of fiction now visibly at work in America." We do not think so. Yet the substantial quality of her work is undeniable. It is a chronicle of the life of a German-American farmer in Iowa and his family. The absence of striking episodes, adventures, coincidences, and all the taudry devices which the sentimental novelist has in his bag of tricks, is wholly admirable. So, also, is the absence of caricature, and exaggeration. August Kaetterhenry is close, but no miser. He works his wife in the field, but not cruelly. After he becomes a retired farmer and builds his house in town, his life is rather empty, but not tragically so. His youngest daughter becomes mildly citified, but does not break desperately with the old folks. What is here is real enough, but is it the whole of reality, or all that is pertinent to the theme? We hope not. It is a picture of life without affection, humor, excitement, discouragement, or imagination. It is said that the style is "not photographic." It seems to us just that, and with very little care or discretion as to the selection of material. Nothing that portrays any aspect of human life can be wholly devoid of interest. A series of random snapshots taken in a crowd would be worth something. We should be glad to have such a set taken, say, in the Agora of Athens, in the days of Pericles. Miss Suckow does about that for the Kaetterhenry family. As a family photograph album it lacks nothing but the red plush cover.

The author of *THE PHILOSOPHER'S STONE*, J. Anker Larsen, (Knopf, \$3.00) was awarded the Gyldendal prize of \$14,000 for the best book offered by a Dane or Norwegian in a great competition. It has already been or is being translated into six other languages. On a canvas that admits a large number of characters, some likeable and some grotesquely misshapen, he paints a disjointed story of two young men who go through life searching religious verities. There are dreams and mystical visions and an imagination that makes much of symbolism. The beautiful in life and the sordid have a place, with emphasis given to the philosophical and psychological aspects of all human experience. In parts the author's picture becomes indistinct. There are too many figures, too far-reaching perspectives, and some very violent contrasts. The effect is not always stimulating, possibly being compared in bluntness to Knut Hamsun's "Growth of the Soil." But it is an attempt to paint a picture that portrays a part of life with a dreadful realism. Perhaps there is a virtue in that. Some readers standing before the writer's canvas may admire, some may turn in disgust, and some may stand and wonder. It is informing and perhaps wholesome, but not quite pleasant, to see humanity so completely undressed.

It is rather a shame that the first thing that must be said about Mollie Panter-Downe's novel *THE SHORELESS SEA* (Putnam, \$2.00) is that the author is only sixteen years old—a statement which at once invites the reader to regard it as a freak performance, for as to a novel by a sixteen-year-old girl, it is not so much a question whether it is well done, as a wonder that it is done at all. But this is well done—simply, without any miraculous distinction of style or depth of insight, but cleverly, smoothly, with a wide and choice vocabulary. Judged purely on its merits with no handicap for age, it would be called a good average novel by a regular journeyman novelist, slightly sentimental, but needing no apology. As the work of a young girl, it is amazing. To American readers it would appear incredible that the young, romantic hero, who is only one degree removed from a fairy prince, should tell the beautiful girl that she has "ripping feet" but the very fact of the author's youth inspires confidence in the accuracy of her English adolescent slang.

Outlines of Literature

SEVERAL MONTHS AGO we spoke with approval of the first volume of John Drinkwater's *OUTLINE OF LITERATURE*, which is now complete in three volumes (Putnam, \$4.50 per volume). Our approval is no less for the completed work, though the task

becomes more difficult in the treatment of the modern period. This is an introduction to general literature for everybody, set forth in sumptuous form comparable to the familiar Outline of Science. Volume one covers the field from the Oriental and ancient classics to the Faerie Queene; volume two from Shakespeare to Shelley and Keats; volume three from Scott to now. Most of the text is presumably written by Mr. Drinkwater himself, but a few chapters are credited to others, as the chapter on the Bible to Canon Barnes, and the one on Dickens and Thackeray to G. K. Chesterton. One who knows much about any one field of literature and comes to this book for more will be disappointed, but what would you in an outline? One who knows much about the geography of Illinois and goes to a twelve-inch globe to learn more about it will be disappointed. But even those who know much about some field of literature need outlines for other parts, and a bird's-eye view has merits which the special scholar need not scorn.

Edward Albert's *HISTORY OF ENGLISH LITERATURE* (Crowell) is undisguisedly a text-book with outlines, questions, charts—remarkably good ones—and other teaching apparatus. Its judgments are well-balanced, and the extracts well chosen. The typographical arrangement, text-book like, impedes the continuous reading which its agreeable style invites.

Science

SCIENCE OLD AND NEW, by J. Arthur Thompson (Putnam) is a miscellaneous collection of absorbingly interesting articles on various phases of plant and animal life, on evolution, and on man, by this most successful of popular writers on science. The need for a book of this sort of very popular and fragmentary science is an indication of the very elementary state of general scientific education. But it is a real need; and for that matter, a great many of the books about religion, designed to give to adults ideas which they ought to have gotten in their childhood, are a revelation of the meager results of religious education up to date. As an evolutionist, Mr. Thompson gives man an intimate connection with the rest of nature. "The earth without man is like a cathedral without spire or tower—but a cathedral." Might one not say that it would be like a cathedral without a worshipper—beautiful but purposeless and meaningless?

There are many excellent popular books on astronomy, but few equal Kelvin McKreedy's *A BEGINNER STAR BOOK* (Putnam, 2nd edition revised, 70 illustrations) in admirably combining the qualities not only of accuracy but of scientific seriousness with popular statement and the taking of nothing for granted. One who has gotten the inspiration to open his eyes to the stars can begin with

this book and go a long way in company with it. Its star-maps are particularly excellent, including both night-charts and key-maps. It contains enough material to keep the amateur interested and busy for a long while, even after he has passed from the opera-glass to the small telescope stage, but the point of view is always that of the interest of the beginner who wants to learn to know the stars, call them by name, and know something about them.

History and Sociology

REFLECTIONS ON THE NAPOLEONIC LEGEND, by Albert Leon Guerard (Scribners, \$3.75) is not a life of Napoleon, but an essay chiefly of the curious qualities and operations of the human mind, by which it creates legends out of historical material and experience and, in self-justification or self-defense or pride, creates a record unsupported by objective reality and falls down and worships it. History anticipates Einstein in establishing the doctrine of relativity, for there is no historical truth except with reference to the point of view of those who record it. The author is not quite sceptical enough to assert that all historians belong to one of three categories—those who lie, those who are mistaken, and those who do not know—but he believes that history is in large measure a concept of the minds of historians and their contemporaries. The author who wrote "an unbiased history of the civil war from the southern point of view" was really doing what every historian does, unless he does worse. But one can try to understand something of this process even if one cannot wholly transcend it. The author illustrates his analysis by a study of the popular attitude toward Napoleon during his life and after his death, and by frequent references to the growth of legend in connection with the late war. So Lincoln and Roosevelt have tended to become legendary. This might be called a psychological study of the origin and growth of prestige as illustrated by the case of Napoleon.

A complete and comprehensive survey of the history of civilization in ancient times is given by W. G. deBurgh in *THE LEGACY OF THE ANCIENT WORLD* (Macmillan). The aim is to present the history of mankind down to the fall of the Roman Empire, in its continuity and unity, neglecting neither the external nor the internal elements, neither events nor ideas, but with the emphasis upon culture, thought, and institutions, rather than upon political and military events. It is such a view of history as would naturally be given by a professor of philosophy, as the author is. We note a more sympathetic treatment of the Greek sophists than is usual and, in a footnote, "among living writers, Mr. Bernard Shaw and Mr. H. G. Wells might be compared to the Greek sophists." They were not quacks or even dealers in sophistry, but popularizers

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of learning, peddlers of it perhaps, and promoters of practical education. The author does not take Mithraism as a rival of Christianity in the Roman Empire as seriously as the reviewer would—unless one says that, since it vanished, history confirms the judgment that it was not as dangerous as it looked. This is an important and valuable book. Within its field it is comparable to Wells' Outline—but we forget that Wells is a sophist—but less stylistic, more sober in judgments, and based on a more adequate knowledge of philosophy and a better understanding of Christianity. There are chapters in conclusion on the transmission of the ancient legacy to the middle ages and its revival in the Renaissance.

A new epoch in the study of society dawned when men began to realize that simple neighborliness had in it a healing virtue for social diseases. That fact might have been learned from the parable of the good Samaritan and the question, "Who is my neighbor?" But it has taken a long time to learn it and it is still largely an unlearned lesson. Mr. Robert A. Woods, who has been engaged in social work and settlement work in Boston for over thirty years, writes *THE NEIGHBORHOOD IN NATION BUILDING* (Houghton, Mifflin Company, \$3.00). Even in cities, where people do not know who lives next door, the neighborhood is a significant social unit. But there are new kinds of neighborhoods, groupings and cleavages on other lines than propinquity of residence, through nearness has its meaning. Cities are not so urban as they are sometimes supposed to be, but largely provincial. Even the parish is recovering something of its meaning, and the church has learned something of neighborliness from the settlement-house.

Religion

IN RELIGIONISMS AND CHRISTIANITY (Stratford) W. I. T. Hoover, gives a colorless but disapproving survey of such isms as Russelism, Spiritism, Eddyism, Dowieism, and the like. Speaking of early formative influences on Mormonism, and especially on its name, Latter Day Saints, he says: "The early coming of the Lord and the ending of the world was one of the outstanding teachings of the Disciples"—a statement completely at variance with the facts, and derived from a misinterpretation of the name of Mr. Campbell's magazine, "The Millennial Harbinger." Neither he nor his followers ever showed the slightest interest in the end of the world as an imminent or spectacular event, and their influence on Mormonism through Sidney Rigdon was practically nil.

In *ANGELICAN CHURCH PRINCIPLES*, Dr. F. J. Foakes Jackson (Macmillan, \$2.25) is, we judge, undertaking to state the actual rather than the ideal principles of the English church. His statement "from the earliest times, no Englishman of sense has ever wished to change or abolish any custom or institution unless his comfort, convenience, or independence demanded it," gives the clue to the anomalies of the Anglican church, and indicates the characteristic which adapts it to the English mind. This same characteristic, however, if the statement is a true one, unfits it to be the solvent of the problems and the unifier of the diversities of world-wide Christianity. The author assures us that the Anglican church has always taken its stand upon the essentials of Christianity and upon these alone. "The English church never officially committed its members to any doctrine which was not considered indispensable by the primitive church." The primitive church in this connection means the church of the fifth century, when the canon was closed and after the council of Chalcedon had decreed that no one should ever write a creed to supersede the Nicene. "The creeds are the test of orthodoxy which the church of England accepts, not because of their peculiar authority or antiquity, but because they may be proved by most certain warrants of holy scripture. The orthodoxy it professes is that of the scriptures." Similiar claims to represent the simon-pure Christianity of the New Testament could be quoted from the literature of most of the evangelical bodies. It takes rather a bold man nowadays to assert the identity of the Nicene and Chalcedonian theology with the faith of the apostolic age. It is such statements as this which move us to believe that Dr. Jackson is rather stating what is commonly believed in the Anglican church than what he himself believes. To prove or illustrate the tolerance of the English church in the Middle Ages by citing the fact that Wycliffe, in spite of his departure from the

religious practices of his time, was allowed to live to an old age and died as rector of Lutterworth, is to invite the reader to forget that he was saved not by the tolerance of the church, but by its weakness at that particular period of its history and by the powerful friendship of John of Gaunt. There is a careful avoidance of such issues as apostolic succession. On the whole it is not a critical examination but an historical exposition of the principles of the Anglican church.

Dean Charles R. Brown's *FAITH AND HEALING* (Crowell) in its new and rewritten edition is one of the best of all books, perhaps the very best for the general reader, on mental healing, its possibilities and abuses. The chapter on Christian Science is one of the keenest, fairest, most sympathetic, and most devastating treatments ever given to that debated theme. Dean Brown has the advantage over most critics of Christian Science of knowing a good deal about it. He took a regular course, paid good money for it, and has a diploma entitling him to practice as a healer. His treatment of the whole question of the relation of faith to health is constructive and affirmative, and takes account of the actual factors which have given a certain percentage of legitimate success to the various faith-healing programs.

Edmund Holmes tells us in the first sentence of the introduction to *DYING LIGHTS AND DAWNING* (Dutton, \$2.00) that the thesis of the book is "that the idea of the supernatural which still dominates the religions of the west and the near east, no longer suffices for our spiritual needs, and that the idea of spiritual evolution must take its place if religion, now decadent, is to renew its strength." This sounds more shocking than it really is, for the denial of the supernatural does not necessarily imply a denial of any data of experience, even of the most spiritual and wonderful kind. For the author it implies rather a denial of that dualism by which the universe is divided horizontally, as it were, into two sections, the natural and the supernatural. It is one thing to leave this division standing and deny the existence of everything on the supernatural side of the line, and quite another thing to deny the validity of the division itself and assert the inherent identity of

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the phenomena which have heretofore been classed as radically distinct. As a Unitarian lecturing at a Unitarian college, Mansfield College, Oxford, the author takes some satisfaction in assailing orthodoxy. "Statism and dualism are the two feet on which orthodox theology stands"—and both these feet are lame, he thinks. This is not essentially Unitarian doctrine, for the older Unitarianism left the conception of supernaturalism unimpaired, and the world just as dualistic and static and God just as much outside of Nature as it found them, but classed Jesus below the dividing line with the natural rather than above it with the supernatural, that is, with man, rather than with God.

In a little book of excellent spirit, entitled *SHORTEN THE LINE* (Pub. House, M. E. Church, South) Arthur M. Shaw maintains that many defenders of the faith are trying to defend too much, and that, like wise military commanders, they might strengthen their position by shortening the line upon which they are in contact with the enemy. By attempting to defend the indefensible, the dubious, and the unnecessary—the doctrines, theologies, and creeds which are venerable but unimportant—they weaken the defense of the main citadel. With this general thesis we are in hearty agreement. The author's point of view is sanely liberal. Most readers will find themselves disagreeing with one or another of his specific positions. Episcopalians generally will feel that he waves away episcopal succession with scant ceremony, and this reviewer finds himself dissenting from the sentiment that sprinkling is the "most scriptural mode" of baptism. The line might have been shortened a trifle more here. But it is a thought-provoking and helpful book, with a valid thesis, and the publishers have done an honor to themselves in publishing it.

IDEAS OF GOD IN ISRAEL, by Edward Pace (Macmillan) is an historical contribution to the study of the idea of God, as developed by the Hebrew people, including those lower levels of thought which are not directly represented by the writers of the Hebrew literature which has come down to us, but are revealed incidentally in those writings as having been held by certain elements of the population. The form of the prophetic idea of God set forth by

Deutero-Isaiah is held to be the most closely akin to that expressed by Jesus.

The Warburton Lectures on THE DECALOGUE delivered in Lincoln Inn and Westminster Abbey by R. H. Charles (T. & T. Clark, \$2.75) furnish a critical, historical, and practical study of this central and fundamental portion of Hebrew legislation. The critical and historical parts are scholarly and exhaustive, and the practical parts are simple, warm, and homiletically suggestive.

Catholicism—Pro and Con

THE BOOK OF THE HIGH ROMANCE, by Michael Williams (Macmillan, \$2.25, new edition) calls itself a spiritual autobiography. It is the life-story of a man who was born a Catholic, drifted away, rambled about the world as a literary tramp, and came back to the church. This is representative of a type of literature now being put forth in volume, both in this country and in Europe, relating the experiences of converts to Catholicism. This narrative begins with the story of a mother's dream of a black bird with a white cross on its breast, tapping at her window at the hour when her husband died far away at sea. The sailors later reported that as he was dying a black bird with a white cross perched a moment on his breast and his lips moved as though he were speaking to it. This sort of atmosphere of legend pervades the entire book. Undoubtedly there was a genuine experience back of the record—an experience of drifting, of seeking anchorage at sea, or perhaps of seeking guidance and security—but the record bears the signs of a piece of constructed Catholic propaganda. As with Chesterton, so with Williams, original sin is the basic fact. It accounts for the evil in the world, which would otherwise be unaccountable on the hypothesis of a good and wise God. It accounts for the necessity of Christ, and since God knows that fallen man if cut loose from the restraint of obedience to lawful authority would set up idols in his own likeness, or in the likeness of the evil spirit, "would not Christ set up a church infallible, perdurable, speaking and acting

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with absolute and immutable authority? Every fiber of my being answered, "Yes."

It is rather easy and tempting to wave aside such a book as Luther S. Kauffman's *ROMANISM AS A WORLD POWER* (True American Pub. Co., Philadelphia, \$1.00) as the production of an agitator and a piece of professional anti-Catholic literature. But that does not dispose of the facts which it presents. Anti-Catholic it certainly is, and the author would be the last to deny that he is an agitator and he is certainly no amateur. He has nothing to say about Catholicism as a religion but pays his respects to it as an international super-government interfering with the loyalties of citizens to the governments to which they owe allegiance. The most valuable and damaging part of any such treatise consists of its quotations from Catholic authorities.

THE SUNDAY SCHOOL

Lesson for August 17. Lesson text: John 2:13-22.

Jesus Cleanses the Temple

JESUS WENT up to the temple to worship. That was what the temple was for—worship. One of the saddest experiences one can have is to go to a church to worship and to find that you have come to the wrong place. I went to a large church in an eastern city, one Sunday morning, feeling the need of quiet, reverential service. There is only one word in our rich language to describe the minister who occupied the pulpit; he was a "blatherskite." He talked incessantly. He obscured Christ. He even joked at the communion table. He was atrocious. He should have been sent to St. Helena! Worst of all he spent half his time and energy begging, threatening, whining about money. It seems the church was heavily in debt and money was very essential. I believe that Jesus would have driven that fellow out with a scourge of cords. The service was as inspiring as a boiler factory, as reverential as a football game and as religious as the wheat-pit.

Jesus found in the temple a mercenary spirit. The priests were in league with the profiteers in changing coins and in selling animals for the required sacrifices. Jesus opened the cages and let the doves go flying free; he tipped over the tables of the money-changers, sending the coins rolling over the marble floors, while his hot indignation, his righteous wrath sent the profiteers cowering and scurrying out of the place. He cleansed the temple.

"Make not my Father's house a place of merchandise." This is a deep religious word. It applies today quite as well as in the days of the temple in Jerusalem. The less said about money in the church the better. This does not mean that people must be permitted to rest in selfish stinginess. Generosity must be lifted up as one of the noblest traits of a gentleman. People must be taught to live magnanimously. The spirit of Jesus brings out all the beautiful sacrifices which love creates. All

of this can be done without any talking about money as such. And surely all crude tickets and money-making devices must not be permitted in the church. When the heart is right with God the money will come abundantly; for where our treasure is, there our hearts will be also and where our hearts are, there will our treasure be.

But the much joked about oyster supper is almost a thing of the past. There is, however, a very vital situation which we must meet today when we discuss, with any gray matter, the cleansing of the temple and that relates to the undue influence of rich men in the church. Because a man has made a million it does not follow that he is capable of pronouncing upon things theological, not by any means. And yet that is precisely what many modern rich men desire to do. Instead of consecrating their God-given talent of successfully managing things financial, they step out of their province and insist upon telling the preacher, an expert in his own business, how and what to preach. Often point is given to this advice by threatening to withhold financial support unless said preacher preaches as they advise. This is deadening. Any preacher with fire and life would indignantly refuse such dictation even if it involved labor on the highways. Read "The Community Church" by Jackson, and you will see what I am talking about. We will not allow benevolent rich men to smother the life out of us—"Our souls are not for sale!" When a preacher sells out, however sweetly and delightfully, to a rich parishioner, his work is done. No longer a bond-slave of Jesus Christ but a bond-servant to Mr. Moneybags. I count a number of very wealthy men among my best friends but they are liberal in mind, heart and pocket-book and they respect me too much to seek to dictate my preaching policy. A modern cleansing of the temple would put a stop to the dictation of wealth.

JOHN R. EWERS.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Federal Council to Meet in Atlanta

The quadrennial meeting of the Federal Council of Churches of Christ in America will be held in Atlanta, Ga., Dec. 3-9. While the details of the program have not yet been made public, it is clear that the approaching session will surpass all that have gone before in public interest because of the magnitude of the problems with which the Federal Council is now concerning itself.

Ohio Presbyterians Reproduce Mount Vernon

As the first in a series of homes for children and old people the synod of Ohio of the Presbyterian church is building at Sidney a reproduction of Mount Vernon, the home of George Washington, which, when completed, will offer a home to 54 elderly people. A \$750,000 fund for initial building and maintenance cost is being collected. Three hundred acres for a site was given by Moses, Martha and Elizabeth Russell in response to a plea that came originally from the presbytery of Dayton. Twenty-five people are being cared for in the two homes at present conducted, one in Sidney and one in Piqua.

Kansas Continues Weekday School Development

The weekday school of religious education is making greater progress in Kansas than in any other state. There are now about 160 such schools in Kansas, about half of them in communities with population in excess of \$5000, and it is now certain that at least 19 more towns will introduce the system this fall. In towns where the schools are now under way an average of 85 per cent of the children in the public schools have been enrolled in the classes in religious education. There will be about 9000 children in such classes in Kansas City next year, and about 5500 in Wichita. Among the new municipalities in this year's list will be Topeka, Hutchinson, Pittsburgh and Frankfort. Catholic and Jewish congregations have cooperated to a large extent in the development.

Importance of Stockholm Conference Grows

Reports from Europe make it clear that the Universal Christian Conference of Life and Work to be held at Stockholm, Sweden, a year hence will be of even greater importance than its most enthusiastic supporters had dared to hope. Plans for cooperative church work will be discussed by representatives of every Protestant denomination of any size in America and Europe, together with delegates from practically every Greek Orthodox church in eastern Europe. It seems certain that the Stockholm gathering will be more inclusive than any meeting of church leaders since the original split be-

tween the two branches of the Catholic church. Some fears have been expressed lest the conference in Sweden interfere with the success of the World Conference on Faith and Order, to be held next year under Episcopalian auspices in Washington, D. C. The meeting in America will be more concerned with questions of church polity than the one in Stockholm.

Dr. Bowler Baptist Secretary

When the new Baptist Board of Missionary Cooperation organized in New York on June 18 it elected Dr. W. H. Bowler as acting executive secretary. Dr. Bowler will thus have immediate charge of the promotion of denominational benevolences committed to the keeping of this

Actions of Women's Conference at Vassar

EDITORIAL REFERENCE was made in The Christian Century of July 17 to the Institute for a Christian Basis of World Relations held recently at Vassar College, Poughkeepsie, N. Y. The institute, which was composed of women leaders in various forms of Christian activity, spent its time in open discussion of problems of especial significance at present, and arrived at conclusions which are now being made available to the public.

Since the composition of the institute was not at all what would ordinarily be termed radical, there is much interest attaching to the positions adopted. These cannot be given here in full, but some of the most important follow.

MISSIONS

The group that gave itself to a study of the missionary problem came at last to adopt ten planks as its platform for the future, among them the following:

Belief in and desire for world cooperation and world disarmament in order that world peace may be attained.

Belief and desire that America should take her full share of responsibility in all efforts toward such achievement.

Belief in the essential oneness of humanity.

Belief that the Christian basis of justice, good will and cooperation must be adopted by all people in matters of race relations, since the individual contribution and participation of each race is essential to the world's civilization and best development.

Belief and desire that the economic resources of the world should be considered in their bearing upon world cooperation and world peace.

Belief that all Christians must diligently seek to bring about allegiance to the laws of our country and use their utmost influence to promote respect for and obedience to the law.

Belief that all Christian people should help to create public opinion on these matters and should express themselves, not only through church life and church organizations, but also through civic and political responsibilities.

MISSION EDUCATION

It was felt, however, that the adoption of general recommendations was sufficient. Fourteen points for immediate and definite action were voted, among them being:

That factual information and an appropriate bibliography on these questions be given wide and frequent publicity through

missionary channels; that existing public and club libraries be used to further this publicity; and that the mission study books be popularized by being placed in libraries and bookstores.

That all groups launch a study along broad constructive lines of international relations, emphasizing the inherent connection of missions to these relations; and that one or more meetings be devoted to such a program and to special prayer that a new consciousness and a new conscience toward world relations may be evoked throughout the Christian church and the nation.

That the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions suggest plans and provide materials for such a special program, also for a syllabus study of these subjects from the missionary point of view; and that forums be promoted in churches to relate the home and foreign books and show their general bearing on international and racial problems.

That the missionary groups study the economic factors affecting the Christian basis of world relations, so that they shall clearly understand the inter-relation of economics and missions.

LESSON HELPS

That special suggestions on the connection between international relations and missions be incorporated in Helps for Leaders of future study books.

That visits to the fields of missionary service be encouraged so that an ever-growing number of individuals may see mission work at first hand and meet Christian leaders.

That international understanding be taught in all our church and mission schools at home and abroad, beginning with the smallest children and leading up to those who are in places of responsibility administering the affairs of Government.

That in order to express fullest Christian purposes in all relations on mission fields the necessity be emphasized of selecting young men and women of the finest abilities as our representatives; that these candidates have the highest type of specialized training, and that in this training emphasis be placed on international understanding and interracial and international cooperation in the missionary enterprise; and that programs in conferences at which returned missionaries

(Continued on page 996.)

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new body. He has been associated with Dr. John Y. Aitchison in the direction of the Baptist New World movement, and is being greeted by Baptists with every evidence of confidence and support.

Mission Out to Beat the Pernicious Movie

Reports from many parts of the world have emphasized the danger to missionary work in the spread of American-made movies showing unwholesome scenes. The Methodists of China, however, are not content to protest against such dangers. They have worked out a plan whereby they hope to offset the vicious commercial film. In their Mission Photo Bureau in Shanghai they have perfected a portable motion picture outfit which can be carried by a single coolie. Films showing travel, American agriculture, modern industry and the like are used, and the portable outfit thus takes the new invention into out-of-the-way communities where the other kind of moving picture has not yet penetrated.

Former American President of World's Sunday Schools

Dr. William C. Poole, now pastor of Christ church, London, but formerly of America, was elected president of the World's Sunday School Association during its recent convention at Glasgow. Dr. Poole was born in Australia 44 years ago. He came to California in 1904, was naturalized as an American citizen, graduated from Boston University, and became a Methodist preacher. He first went to

Europe as a war worker for the Y. M. C. A.

Building of Broadway Temple Assured

With the underwriting of the first \$1,000,000 of second mortgage bonds the building of the Broadway Temple, the skyscraper Methodist church to go up on the block between 173rd and 174th streets and Broadway, New York City, is assured. Dr. Christian F. Reisner, the pastor, has succeeded in interesting a group of the leading business men of New York, regardless of their religious affiliations, in the project. In addition to the features commonly associated with a well-equipped institutional church, the Broadway Temple will include a great apartment house, since it is located in the heart of the apartment house region of America's largest city. The central tower of the new building will be 24 stories high.

Gilkey on Way to India Lectures

Dr. Charles W. Gilkey, pastor of Hyde Park Baptist church, Chicago, has started on the journey which is to take him to India and Burma in time to give the Barrows lectures during December, January and February. Dr. Gilkey is spending the rest of the summer in Scotland and England completing his lectures, and intends to arrive in India some time in October. The Barrows lectures, which are given under the auspices of the University of Chicago, are supposed to present the truths of Christianity in a way

to appeal to the scholarly minds of the orient.

Home Mission Institute at Chautauqua

The home mission institute under the direction of the Council of Women for Home Missions, with Mrs. John Ferguson, president of the council, presiding, will be in session at Chautauqua, N. Y., from Aug. 9-15. Dr. Wishart, president of the College of Wooster, Ohio, will give the Bible study course; Mrs. D. E. Waid, of New York, the senior home mission study; Mrs. Dan B. Brummitt, of Chicago, senior methods, and Mrs. W. A. Carter, of Pittsburgh, junior methods. Dr. James A. Francis, of Los Angeles, will be one of the outstanding speakers. There will be dramatizations, pageants, the Chautauqua choir of one thousand voices under the direction of Prof. H. Augustine Smith, and special music week with the New York symphony orchestra in an anniversary program with Albert Stoessel, conductor.

Methodists and Home Mission Funds

In this period when the home missionary methods of many denominations are under severe attack, the Methodists have worked out a revolving loan fund which provides for what are called opportunity projects in suburbs, new sections, and the like. This money is loaned for five years without interest, and after the fifth year it is expected that ten per cent will be paid off annually until the loan is liqui-

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dated. In this way it is hoped to escape some of the criticisms leveled against regarding such projects as strictly missionary.

Office of World Conference Moved to Boston

Owing to the death of Robert H. Gardiner, the secretary of the continuation committee planning for the World Conference on Faith and Order, the headquarters of that enterprise have been moved from Gardiner, Me., to Boston, where the acting secretary, Mr. Ralph W. Brown, may be reached at P. O. box 226.

Parsonages for Retired Preachers

The North Alabama conference of the southern Methodist church has 38 private homes for its retired members. When a preacher takes his retired relation he is given one of these in which to live for the remaining days of his life. It may be that such an arrangement will appeal to other church bodies, which have been notoriously remiss in providing for their veteran preachers.

Baptist College in Oregon to Move

Linfield College, a Baptist institution that has been located in McMinnville, Ore., is, by vote of its trustees, to be moved to some larger center of population. Portland, Seattle and Spokane are all said to be competing for the transfer of the institution within their civic bounds, but as yet no decision has been reached.

Candidate for Non-Stop Record

What preacher in America holds the record for continuous service in one pulpit? We don't know, but there is a Baptist contender for the title in the person of Rev. John Monroe who, for 65 years, has been pastor of the church of that denomination at Scotland Neck, N. C.

Earning an Education

If any lad ever earned an education, Wayne Waters, a senior in Cosley Academy, a Baptist mountain school near Newport, Tenn., would seem to qualify. For eight years he has walked ten miles a day in order to carry on his studies, making a good record in his classes, and incidentally covering a distance equal to more than half way around the globe.

Russian Churches Reported to Be Closing

For several weeks the Associated Press has been carrying apparently well-founded reports of the closing of famous Russian churches because of a lack of support. Many of these are in Leningrad, a city which is itself on the down grade because of the removal of the government to Moscow. In addition, now that churches are forced to raise their own funds without being supplied from the state treasury, it is not to be wondered at that many cathedrals find it impossible to balance their budgets. The cathedral of St. Isaac, in Leningrad, was one of the first to close. Its example has now been followed by the famous cathedral of Kazan, on the

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Nevsky Prospect. The city's historical museum has offered to take over this edifice, which is patterned after St. Peter's in Rome, and convert it into a public museum and art gallery. On the walls of the cathedral there already hang 103 banners and other trophies captured from Napoleon, and among its treasures are 23 keys to cities wrested from that conqueror, including the cities of Hamburg, Leipsic, Rheims and Dresden.

Episcopalians Gather Boys to Consider Ministry

Two hundred picked boys from the eastern states were gathered recently by the Episcopal church for a conference on the ministry at St. Paul's school, Concord, N. H. The boys were from the junior and senior high school classes and the fifth and sixth forms of preparatory schools. No effort was made to obtain definite life-work decisions, but Bishop Slattery of Massachusetts, Bishop Roberts of South Dakota, Canon Scott of Quebec, and other church leaders gave addresses calculated to present the various aspects of the Anglican ministry.

Councils for Churches on Three Mission Fields

The beginning of a new phase in missionary history is clearly shown by the fact that the most important Christian bodies on three major mission fields are the National Christian Councils of Japan, China and India. Missionary councils of one kind and another there have been in the past, but these bodies are primarily formed for the leadership of the developing indigenous church. All of them are emphasizing the necessity of securing native leadership for the Christian enterprise in the lands for which they are responsible. A review of the meeting of the China National Christian Council recently appeared in *The Christian Century*. The India council has likewise been meeting, and has determined during the next year to pay particular attention to the work of rural and industrial schools. July 27 was set aside as a day of prayer by the Christians of India for the christianization of their country. Perhaps the most significant act of the Indian council was the election of Mr. P. O. Philip, a Syrian Christian from Travancore, formerly the general secretary of the indigenous National Missionary Council, as secretary for the more inclusive body. In Japan the council, which has been in existence less than a year, now has the support of 22 American and British missions and 16 Japanese bodies. Commissions already set up are beginning surveys in evangelism, education, social service, Christian literature and international relations. A special evangelistic campaign, designed to cover the whole empire in two years, is being projected. A committee is studying the federating of the various theological schools now located in Tokyo. A building is to be erected in the capital which will serve as the rallying center for all the Christians of Japan. As in China and India, indigenous leadership is being sought, K. Miyasaki serving as secretary of the council.

Sunday School in Pittsburgh Hotel

If you should happen to be a guest in the William Penn hotel, Pittsburgh, Pa., over a Sunday you will have no difficulty in attending a Sunday school session. Both employees and guests are invited to a non-sectarian Sunday school session held within the hotel under the direction of Prof. Carman C. Johnston, an elder in the Knoxville Presbyterian church. A large attendance was reported from the first session on July 6.

England May Have New List of Catholic Saints

Examinations now being conducted by the Catholic authorities of England and the vatican may result in the canonization of 252 persons who lost their lives for conscience sake during the reigns of Henry VIII, Elizabeth and James I. The proposal for canonization was first made by Cardinal Manning years ago, and certain martyrs have already been admitted to that exalted ranking. The 252 now under consideration have been forced to occupy less honorable positions, but it seems likely that they will now find their place upon the calendar. During the reigns in which they were put to death it was considered high treason to deny that the monarch was the rightful head of the church.

Students from Many Lands Study Religion at Boston

Figures recently made public by the school of religious education of Boston University show how cosmopolitan is the ministry of such a school. Besides the United States eleven countries helped to make up the last student roster. Among the students were three from Russia, one from Korea, two from Portugal, three from Canada, three from China, one from Greece, three from Japan, one from Sweden, one from South America, one from Italy, and one from New Zealand. In the previous year this school also contained students from Armenia, West Africa, Latvia and Lithuania.

Bishop Lawrence Undergoes Knife

Bishop William Lawrence, of the Protestant Episcopal diocese of Massachusetts, submitted to a mastoid operation at the Bar Harbor Hospital on July 6. Two days later the physicians in charge reported the condition of their patient to be satisfactory.

Masons Give Initiates a Bible

It is reported that certain Masonic lodges are now presenting a copy of the Bible to all initiates. In the ritual as followed in one lodge in Buffalo, N. Y., the following charge is said to be used: "My brothers, this evening while you were kneeling yonder at the altar, you were shown the great light in Masonry and were taught in a simple and beautiful explanation the mason's attitude toward the book of books. You were told that freemasonry commands each of its votaries to seek therein the way to everlasting life and urges upon each faithfully to direct his steps through life by the light he

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New Days, New Books

Dr. JOSEPH FORT NEWTON, in a recent article in the *International Book Review*, strikes an optimistic note as regards the present day and the days to be. Where others find in our day and our literature reason only for pessimism, he finds abundant evidence of great victories of faith. He says:

"In spite of the upheavals in the world, and agitation within the church, the main trends of thought and enterprise go steadily forward. It is a great day in which to live, and the days that lie ahead hold for us undreamed of readjustments and realignments, alike in idea, organization and undertaking. If we may venture briefly to state the ruling tendencies of religious experience today it would be after this manner:

“First, a new realism of faith, a reverent and fearless demand for reality and the desire to found faith upon fact. No institution, no document, no dogma is safe from its scrutiny. Secondly, a desire to live spiritually and think scientifically, uniting the old values of the spirit with the new vision of the world and its laws; which means that the spirit of science is itself religious in its veracity, its humility and its single-hearted devotion to the truth.

"Where are we in our religion? We are in the midst of the most astonishing revolution of the inner ideal, attitude and outlook of man in respect to matters religious since the days of Luther. Indeed, it goes deeper than the reformation, and its promise of liberation is more wonderful."

Dr. Newton finds this new spirit evidenced in many of the religious books of the day. "Not in many a day," he says, "have we had so many books of real insight, fertile in thought and fascinating in style."

What are these books? Dr. Newton suggests some of them, we add still others. From the great number of religious books published during the past year or so, we have made a selection of forty of the best. The list is herewith published:

- | | | | |
|----|--|----|--|
| 1 | The Reconstruction of Religion, Ellwood, \$2.25. | 20 | Jesus, Lover of Men, Rix, \$1.50. |
| 2 | Twelve Tests of Character, Fosdick, \$1.50. | 21 | The Ethical Teachings of Jesus, Scott, \$1.25. |
| 3 | Reconstruction of the Spiritual Ideal, Adler, \$1.50. | 22 | Jesus and Civil Government, Cadoux, \$2.00. |
| 4 | The Religion of the Social Passion, Dickinson, \$1.75. | 23 | The Constructive Revolution of Jesus, Dickey, \$1.60. |
| 5 | Social Law in the Spiritual World, Rufus M. Jones, \$1.75. | 24 | The Religion of Jesus and the Faith of Paul, Deissman, \$2.00. |
| 6 | Can We Find God? Arthur B. Patten, \$1.60. | 25 | The Character of Paul, Jefferson, \$2.25. |
| 7 | Is God Limited? McConnell, \$2.00. | 26 | The Meaning of Paul for Today, Dodd, \$2.00. |
| 8 | The Idea of God, Beckwith, \$1.50. | 27 | Seeing Life Whole, Henry Churchill King, \$1.50. |
| 9 | Religion in the Thought of Today, Carl S. Patton, \$1.50 | 28 | The Understanding of Religion, Brewster, \$1.50. |
| 10 | Man and the Attainment of Immortality, Simpson, \$2.25. | 29 | 19th Century Evolution and After, Dawson, \$1.50. |
| 11 | Religion and Life, Dean Inge and others, \$1.00. | 30 | Evolution and Christian Faith, Lane, \$2.00. |
| 12 | Religious Foundations, Rufus Jones and others, \$1.00. | 31 | Where Evolution and Religion Meet, Coulter, \$1.25. |
| 13 | Christianity and Progress, Fosdick, \$1.50. | 32 | I Believe in God and Evolution, Keen, \$1.00. |
| 14 | Imperialistic Religion and the Religion of Democracy, W. A. Brown, \$2.00. | 33 | Modern Religious Cults and Movements, Atkins, \$2.50. |
| 15 | Christianity and Social Science, Ellwood, \$1.75. | 34 | Synthetic Christianity, Hough, \$1.50. |
| 16 | Goodspeed's New Testament, \$1.50 (Lib. Ed. \$3.00; pocket Ed., \$2.50). | 35 | Recent Psychology and the Christian Religion, Hudson, \$1.35. |
| 17 | Realities and Shams, Jacks, \$1.50. | 36 | Religious Certitude in an Age of Science, Dinsmore, \$1.50. |
| 18 | Nevertheless We Believe, Scott, \$2.00. | 37 | Personal Religion and the Life of Devotion, Inge, \$1.00. |
| 19 | The Suburbs of Christianity, Sockman, \$1.50. | 38 | Toward an Understanding of Jesus, Simkhovitch, 75c. |
| | | 39 | The Holy Spirit and the Church, Gore, \$2.25. |
| | | 40 | The Larger Faith, C. R. Brown, \$1.50. |

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dren have suffered. The church and religious institutions and organizations have paid a heavy toll. It is a shame that more was not done, not only for the hungry children but also for the sake of international relations. There is gratitude for what has been done, but had more help been given much would have been done to remove hatred and the chances of war in the future would have been reduced to a minimum." Mr. Causey believes that the hardest days for German churches and religious organizations are still to come.

ACTIONS OF VASSAR CONFERENCE

(Continued from page 990.)

are in attendance, have a similar emphasis.

That Christian women study their general attitudes and policies in relation to these matters realizing that they need to develop right attitudes toward politics, to become informed, and to use the vote as part of their Christian service to help make government Christian, to insure that those who represent them in the government express their ideals and spirit. They need also to review general mission policies to make sure they are in line with present-day developments in interracial and international understanding.

EDUCATION

A group primarily interested in problems of education came to a number of conclusions, among which the following are typical:

We should use our best efforts to assist in bringing about certain needed changes in education, such as:

Developing in the formative years of child life habits and attitudes of investigation and interested curiosity in differences, leading to friendliness and understanding rather than uneasiness and dislike, in a word, to unity in variety rather than to uniformity;

More provision for an educational content bearing directly on world relations, especially comparative history and social studies, practical mastery of modern languages, and text-book material that shall be without prejudice and that shall at the same time make clear the racial, economic and political interdependence on which world progress depends;

A wider recognition of the religious and ethical element in all education. In this connection, we urge that mission schools, religious education generally, and organizations like the international Sunday school lesson committee give adequate emphasis to the teaching of world citizenship.

We also call attention to the fact that the democratic education here contemplated is essentially the type of education implicit in the method of this institute, namely, activity and participation where each individual contributes and serves the group, and that it is the kind of education that we should use in our efforts to further world relations, not only for conferences like this, but for the entire educational program.

The section of the education group representing journalism recommended to journalists the following:

Wilson's Topical and Textual Index

for
Preachers and Teachers

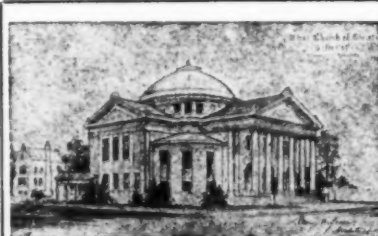
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SUGGESTIONS TO ORGANIZATIONS

Members of various organizations met to decide the sort of improvements in the work of those organizations they thought should be recommended. Thus, a group from the League of Women Voters recommended to that body various study plans, most of them having to do with international problems. The International Council of Women of the Darker Races was called upon, among other things, to see that the proceedings of the Pan-African Congress are made available to all women's groups. The Women's Church Commission was called upon for definite action looking toward reconciliation with Japan and Germany. The Federation of Women's Clubs was pointed toward a definite study of the Shotwell draft treaty of disarmament and security.

Y. W. C. A.

Delegates from the Y. W. C. A., long one of the forward-looking organizations of the country, among other things called upon their association to consider these matters:

A re-examination of the national and international implications of the social ideals of the churches, as adopted by our 1920 convention, and of our responsibility for their application.

That emphasis should be put on a first-hand study of the problems of government and administration of peace—and especially do we recommend a thorough consideration of the legislation program adopted by the 1924 convention and of the new draft treaty of disarmament and security presented for international consideration by the League of Nations council.

That continuous attention be given throughout the association to providing enlarging opportunities for the participation of racial, occupational, and other groups, in planning and carrying out locally and nationally association policies and programs.

That as an effective means of education and demonstration of the value of interracial and interoccupational cooperation there be provided vital projects through which all may work together.

BOOKS RECEIVED

China's Challenge to Christianity, by Lucius C. Porter. Missionary Education Movement, 75 cents.

Christian Citizenship, by Edward Shillito. Longmans, Green, \$1.25.

The Indiana Survey of Religious Education, by Walter S. Athearn. Vol. III. Doran, \$5.

The Making and Meaning of the Bible, by George Barclay. Doran, \$1.75.

Science and Life, by Robert A. Millikan. Pilgrim, \$1.

Deep in the Hearts of Men, by Mary E. Waller. Little Brown, \$2.

My Garden, an allegory, by Addie S. Winnek. Four Seas.

The Last of the Heretics, by Algernon Sidney Crapsey. Knopf, \$3.50.

Chiaroscuro, by Benjamin Francis Musser. Four Seas, \$2.

Foundations of Faith, by W. E. Orchard. Vol. I. Doran, \$1.75.

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